THE CHURCHMAN.

VOL. XIII.—No. 37. THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 TIM. III. 15. WHOLE NUMBER 661.

PUBLISHED FOR THE PROPRIETOR. NEW-YORK, SATURDAY, NOVEMBER 18, 1843. BY JAMES A. SPARKS, 109 NASSAU-ST. TERMS—$3 00 PER ANNUM—IN ADVANCE.

POETRY.

For the Churchman.

LINES

SUGGESTED BY A SERMON.

When far from all who watch and weep
O'er this cold, evil day,
My lonely course I fain would keep
In the pure, ancient way.

'Tis hard to brook the scornful word,
The mute, disdaining eye;
To see Thine own true herald, Lord,
Pass'd, like a dreamer, by.

At times like these, if I would rest,
And shrink to walk with Thine,
As though each ill-advised jest
Were voice of truth divine;
O then, in such dark trial-hour,
My hope and comfort be,
The words of spirit-soothing power
That herald spake to me.

"What are the cares that rack the soul?
Pain, sorrow, scorn or pride,
But troublous waves that heave and roll
On life's mysterious tide.

O thou whome'er those surges toss,
Would'st reach the Saviour Son?
Go, cling to his supporting cross,
And breast them one by one!"

Oxford. S****.

COMMUNICATIONS.

A LETTER TO A SINCERE INQUIRER.

Mr. Editor,—A gentleman, who is not a member of the Church wrote to me, a short time since, asking, "Wherein Dr. Pusey and his coadjutors differed from the rest of the Church?" "What I thought the tendency of the Oxford doctrines was?" together with some other questions. As his letter manifested a good deal of kindly feeling, and as his inquiries were plainly put with a sincere desire of knowing the truth, I returned him the following answer; which, with his leave, I herewith place at your disposal.

Carlisle, Pa., Feast of All Saints, 1843.

* * * * As to the private opinions of Dr. Pusey, what are they to me? What can they be to you? He is but a man. He is, I rejoice to know, one of the humblest of men. Though people talk of "Puseyism," yet he has no followers. Luther had religious disciples, and Calvin and Wesley, and Brown, and Fox, and hence there are Lutherans, Calvinists, &c.; but that Dr. Pusey should have any such followers, is a moral impossibility. I may seem to you to speak paradoxically, but I can prove what I say. Such a thing as a "Puseyite" is a chimera. There are no possible conditions for the existence of such a creature. The moment a man were to avow himself a "Puseyite," as men call themselves Lutherans, Calvinists, or Wesleyans, he would become *ipso facto*, the antipode of Dr. Pusey.

The liberty which we enjoy in the Church, frees us from the undue influence of any mere human authority. The moment one of us calls another "Master," he in the same breath proclaims himself a sectarian in principle. We do indeed bow to authority, but it is God's; and though it be a mediate and representative authority, still it is His alone. The same authority which our brethren of the apostolic age followed, we also follow. Surely it must be so. Do not our Lord's purposes of mercy to mankind reach onward from Adam's fall to his last generation? If it is His purpose to save us through our obedience to revealed truth, must there not be the same correlative to obedience, viz., palpable divine authority, now and at all times for men to submit to? To deny this is to declare our Lord's appointed means of announcing His "One Faith" to the world, unequal to the end proposed; and man's submission to the faith, mere guess work. Now what was the means which supported truth, and gave it the clear note of Divine authority, in the first age of our era? Some may say, the individual Apostles. If it here be meant that the several apostles preached only the truth, the assertion cannot be denied; still it must be said that the apostles, inspired though they were, pointed men to an authority higher than themselves. St. Paul declares "the Church of the Living God" to be "the Pillar and ground of of the Truth;" but does he say the same, or any thing similar, of himself, or of St. Peter, or of any other apostle? And St. John, when he would warn against Antichrist, and declare that fundamental truth, the assailing of which is *the* note of Antichrist, (1 John iv. 3.—2 John 4.) viz., the Incarnation, i. e., the essential and eternal Godhead of the Son of Mary, does not rest the doctrine upon his own authority as an apostle; but upon the unvarying testimony of the Church. "Let that therefore abide in you *which ye have heard from the beginning.* If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father." (1 John 2: 24.) In like manner, if we would be, and "continue, in the Son," that truth must abide in us which has been "*heard* from the beginning." We must turn an obedient ear to that voice which has spoken from the beginning; we must be guided by the beacon lights that shine from the "city set upon a hill," by that "Pillar of the Truth," which, firmly set in its deep and broad foundations, stands, from age to age, bearing witness to "one Body, and one Spirit, one Lord, one Faith, one Baptism, one God and Father of all, who is above all, and through all, and in us all." What the "One Faith" is, I can promise you will know, so soon as you gain that insight into the Mystery of the Incarnation, "wherein are hid all the treasures of wisdom and knowledge," which the Church alone can give you. Moreover, I can furnish you with an easy means of proving that one distinct, peculiar, and integral body of truth, and one way of salvation have been taught in all times and in all places by the Church Catholic. This is matter of history; but one need not look beyond the New Testament in order to show that the "one faith" was a gift which the Church never could lose without ceasing herself to be. It was a gift, not for one generation only, but for all; it cannot, therefore, be lost till the pillar which God hath set up for its support is overthrown. And can that ever be? Whose are the words, "Lo I am with you every day (πασας ημερας) until the end of the world?"

Assuming, therefore, that these words contain a promise which was given to be kept, you must see that it is a needless embarrassment, to inquire what are the points in which Dr. Pusey differs from his brethren. Neither he nor they ought to be suffered to stand between yourself and the Church. When the "Living God" hath set up a witness for you to hear and submit to, will your refusal be justified, by saying that your eye and ear were attracted from it to the disputes of certain men? Neither can my opinion of the tendency of what you call "Oxford doctrines," be of any importance whatever. But you have, of course, a right to ask for it; and I am glad you have done so, if a knowledge of it will gratify you at all. I will give my opinion without any reserve; premising, however, that I know of no doctrines inculcated by those gentlemen, commonly called "the Oxford divines," which are not in the closest conformity with the teaching of our Church. Nay, I must add, that their close conformity to the Church system is "the head and front of their offending." They uphold the authority of the Church, and truly say, that freedom is found only by submission to it;

"ει δ' ελευθεραν με δει
Ζην, των κρατουντων εστι παντ' ακουστεα."

Their opponents decry that authority, and call it a bondage. Which side, then, will an impartial observer consider to be most faithful to the Church? Without another word, then, I will say that I think the tendency of the "Oxford doctrines," is to promote individual holiness, and through that, the union of Christendom in one visible communion of faith and charity. They exhibit Catholicity without Romanism. When they shall be fully realized by the whole body of the Anglican Church, acted on, and thus set up in contrast with the present Roman teaching, the latter cannot but give way and fall back upon its own Catholicity. The Oxford divines wish to set before the world in the Anglican Communion the faith of the fully developed era of the Nicene Creed; when the Church was one after its contests with Antichrist, and its victories over the multiplied heresies which assaulted the doctrines of the Trinity and Incarnation; the culminating period of glory in the past history of the Church, the age of Basil the Great, Athanasius, Chrysostom, Augustine and Ambrose: the age in which there was no Popery, but when all Catholic Bishops called him of Rome "our brother," not as now, "Holy Father," and "Sovereign Pontiff:"* when there was no transubstantiation, no praying of souls out of purgatory, no indulgences professing to remit the pains of purgatory, no worship of the Blessed Virgin, now called at Rome "the hope and refuge of sinners." The faith of the Nicene era is incorporated in our Creeds and Liturgy, and the labors of the Oxford divines tend directly towards making men realize that faith as a fact, instead of holding it as too many now do, as so many theological propositions only, mere words, formulæ. Instances are occuring daily which prove that of the many who profess belief in the Trinity and Incarnation, few really do hold those doctrines. Heresies which the ancient Church regarded with horror, are listened to without pain; and persons who would do better if they knew how, fall into them unconsciously. Sabellianism is regarded with indifference, and even taught by some who confess the Trinity, and the execrable heresy of Nestorius may be detected in almost every mind that has rejected the Catholic doctrine of the Sacraments.

There are two great principles into which the teaching that has within the last eleven years gone out with peculiar effect from Oxford, may be resolved; and they are these, viz: that the Church is in a real sense what Scripture calls it, i. e., "the Kingdom of Heaven," and, that the way of salvation for fallen man in it, is by participating in the glorified humanity of our Lord, or rather, through the "ministration of the Spirit," by communicating to man that life which resides in the person of Christ, who is God and Man. Now, of these fundamental principles of the Catholic Faith, I assert that all persons out of the Church are utterly ignorant. I go farther, and say that all persons in the Church who hold doctrines which are not of the Church, are also ignorant of these things. Minds which are possessed by another religious system are unable to apprehend them. They are amazed and confounded by the words which announce them; and imagine all sorts of horrors, "gorgons, hydras, and chimeras dire," whenever the sublime dogmas of our faith enter their dull ears. Their religion is *complete* without these principles, and hence they have no vision for those many passages of Scripture wherein they are asserted. I am compelled to state this to put you on your guard against any thing you may have seen written against "Oxford Theology," so called. Such writing cannot be trusted; for all that I have seen, and I have seen much, is misrepresentation—undesigned and unavoidable of course—but still misrepresentation. For instance, great hue and cry has been raised against "Baptismal Regeneration," which is the great scandal of what people call "Tractarianism," not considering or knowing that it has always been a doctrine of the Church. Now the notion which is in the heads of those who oppose this doctrine, and which they take for it—the notion which they call a "puerility," and a "falsehood," and a "deadening doctrine,"—is sheer nonsense. Nobody under heaven believes it. Calvinists, Arminians, &c., use this term regeneration in their systems, and they apply it to that change which may take place only in a moral agent, i. e., repentance, a conversion from a sinful life, and the wretched fancy has possessed them, that the Church teaches such a change to be a necessary consequence of the Baptismal gift; whereas such a change, whether before or after baptism, is not regeneration, nor any thing like it. These persons have not the most distant conception of the meaning of the term regeneration, as used in the liturgies of the Church Catholic. They know not that it is the representative of a doctrine that forms no part of their religion, as it did not in that of the Jews. It is peculiar to "the Kingdom of Heaven." Just as they and we differ as to what the Church is, so we necessarily differ as to the nature of that gift which introduces fallen man into the "Kingdom of Heaven." As *we* make every thing out of the Incarnation, and they make little or nothing of that Mystery in their teaching, so we must differ essentially, in what we severally mean by regeneration. The Church teaches that it is an alliance with the glorified humanity of our Lord. See the Church Catechism for the words, "in Baptism, wherein I was made *a member* of Christ." St. Paul calls it "putting on Christ," (Gal. 3: 27.) "putting off the old *man*, and putting on the new *man*," being made a "member of the *body* of Christ," whereby we also gain a fellowship with all His Body underwent and accomplished for our salvation, e. g. g., His death unto sin and His resurrection unto a new life, (see Rom. 6.) His Ascension into the heavenly places. (Cf. Eph. 2: 20, with 3: 6, also Col. 2: 9—12.) The Church doctrine may be still more perspicuously exhibited by contrasting Adam with Christ, which St. Paul frequently does. By our natural birth, we became Adam's offspring and heirs of his fallen nature; by our new birth we have an alliance with him who was born of an immaculate Virgin, God and Man; and thus we become "Sons of God." St. Paul declares that the special object of the Incarnation of the Eternal Son was that we might thereby receive "the adoption of Sons," i. e., regeneration. (Gal. 4: 4, 5.) "And so it is written, the first man, Adam, was made a living soul; the last Adam a life-giving spirit." From His Humanity we derive our new life.† "For if through the offence of one, many be dead, much more the grace of God, and the gift by grace, by *one Man* hath abounded unto many. (Rom. 5: 14.) The miserable prevalent ignorance of this great doctrine may perhaps be proved by nothing so conclusively as by this, viz: that the "religious public" call it "deadening." But you will see from the passages cited above, especially from the sixth chapter of Romans, that it is the one, one only doctrine which St. Paul uses to quicken the consciences of Christians, and to urge them on to holiness of life; and that, because it is the basis of all their obligations, the source of their fearful responsibilities. But let our writers say what they will, and explain never so much, this insane opposition to God's truth waxes stronger and stronger. Alas! my dear sir, it is hard and heart-sickening to do battle with unconscious and conceited ignorance. It is a mere waste of strength, very like beating the air. An angel's arm would do nothing in such a strife. All we can do, therefore, is to bear witness, in meekness and patience. "In quietness and confidence is our strength." It is not for me to censure those who thus oppose the Church, who see not that she is by God's appointment the "Pillar of Truth;" I pity them too much. They cannot help it in their present unhappy circumstances. They know not what they do, and think they are doing their duty.

I will now try to exhibit from the New Testament [illegible] facts or principles, as I pre- tended to say upon the latter one. I cannot hope to make them, by means of words, as clear to your mind, as they are to my own. You know we often have very distinct impressions which are not producible into language, except in an inadequate and unsatisfactory manner. And especially is this true, when one would declare the "Mysteries of the Kingdom of Heaven," to those out of the Church. The subject is necessarily obscure, oftentimes impenetrably so, to such persons; and that is enough to make the words seem so. Still, inadequate expressions, (and perhaps all propositions in *our* theology are such) are sufficient to turn our eyes towards the truth. They are truth, so far as words can represent it; and if they are only acted on, lived by, they will, under the illuminating grace of the Holy Spirit, be developed into fullness of knowledge. "He that *doeth* the truth cometh to the light."

I. What is the Church? and what is Church membership?

These are great questions; and as I am thinking what my answer will amount to when it is made, I am reminded of the astronomer who, after he has given names to certain twinkling points of light and mapped down, what seems to him, their relative position, says he has described the Heavens! My present purpose is simply to collate for you a few passages of Scripture. By taking all these together you may perhaps be able to form a tolerably distinct conception of the truth I would fain show you.

1. "The Church" was the first announcement of the Gospel. The message of the Baptist was, "Repent, for the Kingdom of Heaven is at hand;" and when our Lord first sent forth the Twelve He said, "As ye go, preach, saying, the Kingdom of Heaven is at hand."

2. Our Lord, in His discourse with Nicodemus, mentions what was necessary to give fallen human nature admission into this Kingdom. "Except a man be born again"—"be born of water and the Spirit, he cannot see the Kingdom of God." All the humanity that as yet was in that kingdom was in Himself; and hence it is that He, still dwelling on the same subject, but changing the terms of His discourse, tells Nicodemus, "And no *man* hath ascended up to Heaven, (cf. 6. d.) but he that came down from heaven, even the Son of *Man*, who is *in Heaven*."

3. This Kingdom was still only "at hand." It was not as yet "opened unto believers." Nevertheless, three of our Lord's favored disciples were vouchsafed a vision of it. On a certain occasion Jesus said, "Verily I say unto you, there be some standing here who shall not taste of death till they *see* the Kingdom of God. And eight days after these sayings, He took Peter and James and John, and went up into a high mountain to pray, and as He prayed the fashion of His countenance was changed, and His raiment was white and glistering, and behold there talked with Him Moses and Elias." (Luke 9: 27.) There are manifold truths symbolized by this mysterious circumstance, but the one which I wish you to consider is that which is distinctly asserted. The Kingdom of God, as yet only "at hand," was manifested and seen. The invisible communion of blessed spirits, to which those in the Church are admitted, was seen without the three disciples "tasting of death." Still further, regenerated human nature in the person of the Son of Man was seen in the Kingdom of God." (cf. 2.)

4. Next I must ask your attention to that remarkable discourse of our Lord, made the hour before His passion, and recorded by St. John. He tells His disciples that He is now going away from them, but that He will return to them after "a little while." "The world is to see Him no more, but they are to see Him, and in *that day* they are to know that He is in the Father, they in Him and He in them." It is one going away from them and from the world, and one coming again to them alone. Accordingly He says, "In my Father's house are many mansions . . . I go to prepare a place for you, and if I go and prepare a place for you I will come again and receive you unto myself, that where I am, there ye may be also." Many persons would make this blessed promise refer to what awaits the faithful after death; and so no doubt it may be used. But I claim it as first of all, assuring us of a present gift, viz.: what we enjoy by being members of the Church, i. e. "the Kingdom of Heaven." I claim it thus, as well from the obvious tenor of our Lord's discourse, as from the declarations of St. Paul, who asserts that the very gift here promised is one of the privileges of Church membership. For we are as *truly* in the Kingdom of Heaven before death, though not so entirely, as the faithful shall be after death, or even after the Resurrection. But to proceed

5. After the great day of Pentecost, when the Church was set up we find the Apostles preaching no more the Kingdom of Heaven is "at hand," but simply preaching "the Kingdom of God."

6. And now we find St. Paul declaring to the Church; (*a*) "He hath delivered us from the power of darkness, and hath translated us into the Kingdom of His dear Son." (cf. 2.) (*b*) "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in *heavenly places* in Christ; having made known to us the mystery of His will," e. g., "that in the dispensation of the fullness of times, (i. e. the Gospel era, Gal. 4: 4.) He might gather together *in one* all things in Christ, both which are *in heaven* and which are *on earth*, even in Him." (*c*) "He raised Him from the dead and set Him at His own right hand in the heavenly places, (cf. 2 and 4.) and gave Him to be head over all things to the Church, which is His body, the fullness of Him that filleth all in all. (*d*) "He hath quickened us together with Christ, and hath raised us up together, and made us sit together in heavenly places." (cf. c. and 4.) (*e*) Again to the Hebrews. "Follow peace with all men, and holiness, without which no man shall see the Lord, looking diligently lest any man fail of (margin, "fall from") the grace of God; . . . for ye are not come unto the mount that might be touched, (i. e., ye are no longer Jews,) but, ye *are come* unto Mount Zion, and unto the city of the Living God, the Heavenly Jerusalem, (cf. Gal. 4: 26,) and to an innumerable company of angels, to the general assembly and Church of the First Born which are written in heaven, and to God, the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of the New Covenant, and to the blood of sprinkling that speaketh better things than that of Abel." (cf. 2, 3, 4.)

[illegible] easily obtain the scriptural idea of the Church, and also see what a membership in it must be, what exalted privileges it must confer. How far is it above the common thoughts of men! How holy, devout, and self-denying must that life be which realizes all this! How strong is that faith which looks distinctly through all those glowing words of the apostle, upon the invisible realities they tell of, and lives by them.

You will observe, then, that the Church is one body, partly dwelling on earth and visible, and partly in heaven, (cf. 6. b.,) yet such that the members who are on earth are in the kingdom of heaven seated "in heavenly places" in that house of many mansions where Christ is, where are "angels innumerable, and the spirits of just men made perfect." In forming such a conception we must of course forego all judgements of the senses, and look above all conditions of material existence, space, time, &c. It is an idea far removed from the region of experience; and as such may be called "transcendental." I do but wish to philosophize about it; I am but referring you to the mode in which we are forced to conceive of certain mysterious truths, *if* we would convey our own impressions of those truths to other minds. Happily, however, nothing of this sort is necessary to an obedient faith. The statements of Scripture are distinct enough to submit the mind to. But such a procedure as I have mentioned, may be of use in directing the attention to, and facilitating one's apprehension of, the meaning of Scripture.

II. Having once conceived the Church to have those preturnatural conditions of existence such, that her members who are in the flesh are nevertheless seated in heavenly places in Christ," one can readily apprehend the truth, that every member of the Church is by the operation of the Holy Ghost, brought into communion with the Body of our Lord; and that, as branches from the vine, they draw their divine life from Him. (See Col. 2: 19. Eph. 4: 16—5: 30.) Hence when one enters the kingdom of God by being born again of water and the Spirit, he "puts off the old man," and receives alliance with the Humanity of our Lord; becomes a "partaker of the Divine nature," "a member of Christ," who is God and man, a temple of the Holy Ghost. Such is the origin of the divine life of a Christian.

This life is of course to be sustained from the same source whence it sprang, i. e., from the Body of Christ. Accordingly St. Paul says, that "the Bread" which in Holy Eucharist is broken, "is the communion of (i. e., it communicates) the Body of Christ." The cup of blessing, is the communion of the Blood of Christ. Our Lord said, of *the Bread* which He took and blessed, and brake, and gave, "*This* is My Body which is given for you." He had said before, "My flesh is meat *indeed*, and my blood is drink *indeed*." "He that eateth My flesh and drinketh My blood, dwelleth in Me and I in him. I am the living Bread which came down from Heaven; and the Bread which I *will* give, is My flesh, which I *will* give for the life of the world." The promise here made directed His hearers to something as yet future, and the subsequent institution of the Eucharist exactly corresponded with the words of the promise.

Calling to mind now the two great principles of our faith, which I have been discussing, you must see that to call these awful words of our Blessed Lord "figures," is simply to deny them. To say they are "rhetoric," is to profane and blaspheme them. The Church has ever understood them in their obvious literal sense, and as asserting realities. The analogy of the whole faith requires that they should be so understood. The sacrament of Baptism is a witness to their literal import, for what is said in Scripture of each sacrament implies what is said of the other. "There are," therefore, "three that bear witness on earth; the Spirit, the Water, and the Blood; and these three agree in one." "And this is the witness" they bear, "that God hath given unto us Eternal Life, and this Life is *in* His Son.

When the mind has once apprehended all those developments of the Mystery of the Incarnation which are mentioned in Scripture, and has submitted in faith, to those Divine announcements which declare the nature of the Church, what is called the Real Presence of Christ in the Eucharist presents no difficulty whatever, nay, it is demanded. The Church being a spiritual kingdom, is independent of all conditions of material existence; so also did our Lord prove His Body could be, after His Resurrection. (See St. John 20: 19, 26. St. Luke 24: 31.) Hence, when we affirm that Christ is present in the Eucharist, we do not mean that His Body occupies a given space. By saying that He is present wherever the Eucharist is celebrated we do not mean that His Body is everywhere. We do not with the Lutherans affirm the ubiquity of Christ's Body, because all questions of locality touching this subject, are impertinent and absurd. Neither do we with the Church of Rome so define the mode of the Presence as to say, that the consecrated elements no longer retain their natural substance. These no more cease to be bread and wine, than the water of Holy Baptism ceases to be water, and it is not more necessary (though Roman Catholics profess to think differently) to suppose that one is so changed, than that the other is; for both sacraments convey a similar though not the same gift; one gives alliance with, the other continual supplies of life from the Body of Christ.

Finally, I must notice an ambiguity of language which may, perhaps, be perplexing. I refer to the different meanings which persons give to the words "spiritual life." By this many mean a state of the moral faculties, a condition of the heart, "the *fruits* of the Spirit, love, joy, peace," &c. Now when the Church writers speak of the spiritual life which we receive from communion with the Body of Christ, they mean something as different from the above as cause is from effect; as a cause is from an effect which is not necessary, but dependent upon further conditions. The fact of your having a natural life is not the same thing with any particular use to which you may put that life. The deeds of your body are the *fruits* of that life, not the life itself. In an analogous way, the life we receive from our Lord is not the same thing with holiness of heart, but a gift to be used in living a life of holiness. (See Rom. 6: 10—13, 22.)

From the misunderstanding arising out of the above named ambiguity, a charge is often brought against the Church doctrine amounting to this: "that a participation of the sacraments is all that is necessary to salvation." But, besides what I have just said, which completely [illegible] member that we believe in, and *we* preach, (whatever else others may do,) warning every man that "we must all stand before the judgement seat of Christ," to be judged "*according to our works*." It is not merely a mistake, it is perfectly idiotic to say, that our heavenly gifts which are the basis of our responsibilities, release us from the obligation of obedience unto righteousness. Read the parables of the "ten virgins," "the talents," and "the pounds," and ponder also the words, "Unto whom much is given of him shall much be required."

And now, my dear sir, I have accomplished to the extent of my present ability, what I promised. It has been a pleasing, but still an anxious task. I know well how startling are the doctrines here exhibited to a mind not used to them; I know, too, that there is great risk in presenting such deep truth, lest one should say too much, and so oppress and blind where one would relieve and enlighten. But I pray that God will lead you to a calm, devout, and patient consideration of those great matters which I have endeavored to set forth from His word, under the guidance of the Church. Some one might perhaps say, that "the principles here advocated look like Roman Catholic doctrine." But what of that, if they be true? What would you think of the discernment of an Atheist who should take this for his major proposition: "Devils believe in one God;" and thence should argue that it is devilish so to believe? The churches in communion with Rome, have always not in a later age only, but always have taught those doctrines; and hence we gain evidence of their truth, so far as those churches are concerned; and *quoad hoc* proof of the catholicity of those churches, because the Church Catholic has, from the first, everywhere, taught the same. If, however, you do not feel prepared to take this last view of the matter, and to submit to the testimony of the Church Catholic, I call upon you as a believer in the truth of the New Testament to take up, if you can, and put to immediate use as elements of your faith, those portions of Scripture which I have quoted and referred to, and all of the class. Do not set them aside; they declare God's Truth. Look where you choose for ability, I do not say to give *a* meaning to them; for every body may propose some explanation, but for ability to adopt them, to make them available, to give them their due place in the Christian System? Look to the religion and religious systems of any class of professed Christians out of the Church, and ask them to deliver, if they can, from their ordinary teaching, the truths which those passages assert. What and where is that faith which is a co-ordinate to the entire New Testament? Such a faith was confessedly delivered to the Church at first, and it cannot be lost, since Almighty God is its Protector. Who can evolve the hidden meanings of the sacred volume, and make its words clear? This is the grand problem. Who can collect into one body, integral, and harmonious in all parts, its scattered rays of light, and so reflect them upon the world? Whosoever can do this, to them and them only, must the New Testament belong; theirs and theirs only is Christianity. The Catholic Church has always solved that problem; she alone can do it, she alone makes the consequent claim. Whosoever can contest her title let them do so.

For the Churchman.

Dear Brother,—Does the Bishop of Massachusetts "believe one Catholic and Apostolic Church?" Such is the formulary of our faith. Does he believe this Article of the Nicene Creed? Be not surprised that I should ask this question. It has presented itself to my mind with fearful interest, while reading "A Brief View of the Nature of the Holy Communion, and of certain Erroneous Conceptions of its character; by the Right Rev. Manton Eastburn, D. D., Bishop of Massachusetts. Boston: published by the Tract Committee of the Diocese of Massachusetts," &c., "No. 1." This tract No. 1, has been sent to me (though not of Massachusetts) I suppose for my edification. I have read it, I hope without prejudice, and the result is, a painful conviction that the Bishop of Massachusetts does not "believe one Catholic and Apostolic Church." He thinks he does. But to the proof. He says in the aforesaid tract No. 1, "It is an error to consider the Holy Communion as being itself a 'sacrifice.'" Again: "We come to this feast for the purpose of gratefully *remembering* that wondrous expiation," &c. "Now any application of the term *Sacrifice* to the Sacrament, under consideration, disturbs this beautiful order of things." Such is the teaching of the Bishop of Massachusetts. Directly and palpably in contradiction of the testimony of the "Catholic Church." Has the Bishop of Massachusetts ever seen Dr. Brett's translation of the Ancient Liturgies of the "Holy Catholic Church?" In every one of them the Eucharist is celebrated as a *sacrifice*, and so called. Did not the Holy Catholic Church speak by the Ancient Liturgies? Are they not her voice, her testimony, witnessing for Jesus Christ and his Apostles? If so, does the Bishop of Massachusetts "believe one Catholic and Apostolic Church?"

I sincerely hope that neither the Bishop of Massachusetts, nor those who agree with him, will think that I mean them any personal disrespect by the question which I have proposed. Some one has sent me a copy of tract No. 1, which I have read, as in courtesy I was bound to do. But I cannot believe the Bishop of Massachusetts, when he teaches that "it is an error to consider the holy Communion as being itself a sacrifice," because "I believe the Holy Catholic Church," which teaches me directly the opposite. G. B.

Nov. 7, 1843.

For the Churchman.

JOHN HENRY NEWMAN.

"He called upon us, if we know any one who, either by his writings, or preaching, or in more familiar intercourse, had taught us truth, when we were seeking it—had comforted us, when we were cast down—had given us guidance in perplexity—had settled and stablished us, when we were failing—had in any way helped us in our labors, to serve God, and save our souls, that we would remember such an one in our prayers, would pray for him, that, under all circumstances, he might know his duty, and have grace, at whatever cost, to fulfil it."—*Report of Mr. Newman's Farewell Sermon at Littlemore.—Churchman, Oct. 28.*

I do not wonder, Mr. Editor, that those who [illegible] it from my thoughts. And yet what is there in the words so very significative? What is there that makes them so eminently φωναντα συνετοισι? Why should persons on either side of the Atlantic have their hearts stirred from the very bottom, at such a simple sentence?

This question, I am now going to answer, if you will allow me permission; and if in doing so, I may say some plain things, that will be no great objection, if these plain things ought to be said.

Who is this Mr. Newman? He is, sir, one of the most extraordinary men in England, and certainly the most influential. What political demagogue—what one of the O'Connels', or other party-makers of the age—what minister, peer, or commoner in England, has acquired the influence, and gained the respect, and moulded the minds and lives of others, as Mr. Newman has done? Is there any one (even his enemies being judges) who has wielded any thing like the moral and religious power, which he has wielded, since the 16th century? Certainly not Calvin, not Grotius, not Wesley. Even secular reviews are forced to confess, that the corrupt mass of London Society has been strangely, unaccountably leavened, during the last ten years—that booksellers have found theology and practical Religion more saleable and lucrative than novels, and lewd poems—and that all the societies for the promotion of the Gospel, and in aid of the poor have been during the same time flooded with the unwonted increase of donations. Mr. Newman has published six volumes of Parochial Sermons, (besides a volume of University Sermons,) such as the English language never saw for depth, simplicity, beauty, and cogency, and which have passed through three and four editions. He was editor of the "world-famous" tracts, of Froude's Remains, and of how many other little books besides. He appears to have written more than half the Tracts himself; he has published a volume of popular controversy with Romanism and popular Protestantism; besides a learned dogmatical work on Justification. In another line he has written a beautiful little book on "The Church of the Fathers," and with the same design, more than half the Lyra Apostolica. In still another line, "A History of the Arians," the greatest of all his works, and of which we may soon expect a second edition; a translation of S. Athanasius's treatises against the Arians, which no one can know any thing about, without the deepest and closest study; and a translation of part of Fleury's History, with copious and most useful notes, to say nothing of the singular introductory Essay. He has been editor of the British Critic, to which he was also a regular contributor, is one of the editors of the Library of the Fathers, and now again of his projected Lives of the Saints. What has he not done? And who in our day, has done his work more carefully? For his genius, look at his Arians, and Justification; for his learning, the same might be referred to, and his S. Athanasius, and Fleury; for his simplicity, and power of adaptation see his tracts; for his logical powers, his part of Whately's Logic; for his brilliancy, the British Critic; his playfulness, the Church of the Fathers; his poetry, the Lyra Apostolica; his zeal and vehemence, his Letter to Fausset; his subtlety, the famous Tract; his humility, his Letters to the Bishop, and Dr. Jelf; his honesty, his letter of retraction; his piety, all his works, without exception. And now besides all this, his personal influence on the young men of the University during the last ten years has been unexampled; he is said to have from twelve to twenty living with him; his epistolary correspondence we are told, is immense; to which if we add, the charge of his parish, with its daily services and weekly Communions, we shall gather a sufficient idea, of

* L'Abbey Fleury, speaking of a decree of the third Council of Carthage respecting the admission of Converted Donatists to the Priesthood, remarks: "the bishops said that on this point they would *consult* their brethren [fratres et consacerdotes nostros, brethren and *fellow-priests*] the Pope, and Bishop of Milan, the two chief bishops on this side the sea." Bk. 20, c. 24. Again, the Fathers of the first Council of Toledo promised communion to certain Bishops of Gallacia on given conditions, "till such times," say they, "as we receive letters from the present Pope, the Bishop of Milan, *and other* bishops." Fleury adds, "this is the first time we find the Bishop of Rome simply styled Pope, [i. e. Father,] by way of eminence." Id. c. 48. And yet even then he was not so eminent but that the council of other bishops was sought [illegible]. What is still more to the point, S. Meletius of Antioch presided at the second general council and was not then, or afterwards, in communion with Rome.

† "His flesh is that wherewith He quickeneth."—*Hooker.*

who, this dreadful man is, whom the University heads are so much alarmed at. A parcel of sleeping, indolent doctors, have at length pushed aside a man, who was too hard a worker for them, too learned for them, too bold, too zealous, too saintly. Gross was the injustice which suspended Dr. Pusey, but if that were all, though our reason would have revolted, our feelings would not have been so terribly shocked: but when we hear that Mr. Newman has been forced to resign, and that the editors of the Critic have discontinued their charge, what can be our first feeling, but disgust and indignation; and when this subsides, what remains, but that we con over the precious words, which I have quoted for my heading, and profit by them as their author designed. Let us all as one man pray for him, and for his friends. Those who believe him a type of Antichrist should pray for him, unless they suppose him finally lost; for they are loud enough in crying out about his influence, and the harm he is doing; those who think him sound on the whole, should pray for him, lest his faults mar the greatness of his work; those who owe themselves to him, who look on him as their spiritual father, and one of the saints of the Most High, raised up in an evil day, to bear a terrible witness against "spiritual wickedness," and heresy "in high places" must needs pray for him, that *he* may have light and strength, that *we* may profit by his labors and his sufferings, and that the English Church (and our own) may not be the loser for the persecution which it has dealt out to him.

ONE OF HIS DISCIPLES.

For the Churchman.

THE POOR.

"Let not your good be evil spoken of."—*St. Paul.*

"Neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you."—*Jesus Christ.*

Mr. Editor,—The excellent spirit in which the article with the above heading in your paper of week before last is dictated, as well as justice to myself, entitle it to a reply. I therefore beg you will favor me with space in your next, for what follows. By the passage from the apocraphy which is over the article of your correspondent, as well as from the whole article itself, an imputation, as severe as it is unmerited, is thrown upon the subscriber, which a more careful consideration of his former communication would have obviated. It presumes I have turned my face from the poor without visiting them, and published the cases alluded to, as impostors, without sufficient evidence of the fact. It questions the right of warning influential persons against giving written recommendations. And condemns me for visiting the sins of the father upon his children, and assuming the prerogative of the Omniscient.

Had "Donor," (whose motives and spirit entitle him to all respect,) duly weighed the import of my advertisement, he could not have arrived at such a conclusion. It did not go into the detail it might, because not disposed to unnecessary severity; and would never have been published, had the document demanded been restored. It was published only in the Churchman, because the readers of that paper had been principally imposed upon, and therefore required to be put upon their guard; and because no impediment to honest industry was likely to arise from it. But while it was thus guarded, it invited a more particular explanation by all who desired it. A sufficient proof that my face had not been turned from the poor man alluded to, is found in the fact, that for twelve months past, he had been in the constant receipt of assistance from me in various ways. And never, I believe, did he apply, and was sent away empty; but money, food, clothing, medicine, and employment, were furnished and obtained, until found idle and unworthy. The same applies also to the other case, as can be proved by many respectable persons, and by a physician of one of the dispensaries, from whom I learned the deception in practice. I feel, therefore acquitted of this imputation; and would respectfully suggest, that the admonition of St. Paul, and the declaration of our Saviour, are entitled to equal consideration in the distribution of alms, with the direction of Tobit.

With regard to the right of putting influential persons upon their guard in giving written recommendations, &c., I beg to say that the position of a City Missionary is a peculiar one. He is the almoner of many benevolent persons, who, confiding in his discretion, place small sums at his disposal, that he may mitigate the misery his peculiar situation brings under his notice. There is therefore a stronger reason for caution, because an increased responsibility. A steward is required to be faithful. "Donor" himself, requires this as much as any one. His donations, as all others, have been made upon this principle; nor would he continue a donor, were it otherwise. Why then, blame me for the discharge of a most unpleasant duty? How was the evil to be arrested, but by a publication, when other means had failed? How would he have viewed my silence, had he been induced, from that testimonial, to give the applicant money, and learn it was spent in dissipation, which I had been informed of, but had taken no pains to stop; especially when the deception had been long continued, and was of an aggravated character? I know by much experience, how easily the springs of benevolence are dried up, and would be the last to augment that evil. I am only anxious that benevolence should have a right direction, and produce the desired result. And because there is little, that it should be bestowed upon worthy objects; for whatever is kept from the opposite class, adds so much to the fund for the deserving. To continue to give to those who are known to apply it to bad purposes, is, in my judgement, not only an evil, but it is paying a premium to vice. I dissuade no one from giving recommendations to poor persons, in furtherance of a good object; I only advise them to be cautious, and know the person well, that their "good may not be evil spoken of." The last imputation in the article of "Donor," is a disposition to visit the sins of the parents upon the children, and condemn the innocent with the guilty. Had "Donor" made the inquiry solicited, before writing his article, he would have been satisfied that the family alluded to had grossly abused the kindness of the benevolent; and that the younger members of it were made the instruments in carrying on a system of vagrancy and imposture, which justified even stronger language than was used in arresting it. This they had been admonished of in their own dwelling, and before witness; and had the admonition been availing, the advertisement had never appeared. But when they are still found practising deception by these agents, upon other persons, is nothing to be done to prevent it? Should I not be a partaker of their sin, by conniving at it? Is it not right to compel them to honest labor, which they are able to do, and which has been provided? And how shall this be done, if not by cautioning the benevolent against sustaining them in idleness? I confess I know not; and therefore felt it a duty I owed to God, to humanity, to justice, and to the parties themselves, to discharge the unpleasant, thankless task, and make them public. And I beg most respectfully to assure "Donor," and all who view the advertisement in a similar light, that while I never have, nor will, turn my face from the poor I will resist, and, if need be, expose imposition when fully detected, without fear of consequences. I will not partake of their sins, by furnishing the oil by which they burn: especially when that oil is only entrusted to my distribution. This would be causing good to be evil spoken of, and casting pearls before swine, to trample under their feet.

Yours truly, J. P.

THE CHURCHMAN.

SATURDAY, NOVEMBER 18, 1843.

The following persons are authorized Travelling Agents for the Churchman, viz.:—

Mr. Henry M. Lewis, for Alabama, Tennessee, and Missouri.

Mr. Israel E. James, for the South and Southwestern States, and Florida; assisted by James K. Whipple, William H. Weld, O. H. P. Stem, and Henry Platt.

Mr. C. W. James, for the Western States, Iowa, and Wisconsin; assisted by Moses Meeker, James R. Smith, J. B. Humphreys, J. T. Dent, G. H. Comstock, and E. Y. Jennings.

BISHOP M'ILVAINE'S CHARGE.

We have seen that Bishop M'Ilvaine speaks of what he calls the "Tractarian System" as "heresy," "poison," as "*nothing but evil*," &c.; that he calls the doctrine of "Reserve" "the old sin of pious frauds revived;" and that he represents the doctrine of faith being the internal instrument of Justification, notwithstanding the strong and unequivocal statement of the doctrine by Mr. Newman, as being taught "*economically*," and in order that it might "appear as if they did really hold to" it; that is, as being taught falsely and fraudulently, and in order to gain credit for holding a doctrine which they reject. This is evidently the language of passion, and not of reason; a language which no sober man, in his sober hours, would use; and it affords, we think, a painful proof of the danger of controversial preaching—and one which the clergy may be permitted respectfully to ponder—that such language should find its way into an Episcopal charge.

We have also exposed the unfair quotations by means of which the Bishop frightens weak minds with the belief that a flood of Popery is rushing into the Church; and we shall now take leave to make some remarks on the argumentative part of the Bishop's Charge: and first on the part which relates to "the Rule of Faith," which we quote entire:

No question can be more fundamental than that of *the Rule of Faith*. It lies at the portal of the temple of truth. On this head there is entire disagreement between this system and the Protestant faith of our Church. The Reformation was erected on the distinct basis of the *single authority* and *entire sufficiency* of Scripture as a rule in matters of faith. The position of our Church in this respect is perfectly well defined. She maintains that Scripture "containeth all things necessary to salvation, so that whatever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith, or thought necessary to salvation." The application of this to the two creeds illustrates her position. She declares that the Nicene and Apostles' Creed, "*ought to be thoroughly received and believed, for they may be proved by most certain warrant of Holy Scripture.*"

Now in the Apostles' and Nicene Creeds we have a summary of the most unquestionable articles of primitive tradition. They are the representatives of tradition in its most reverend and authoritative form. The doctrine of the Church concerning the Rule of Faith must stand or fall according to what she pronounces concerning the authority on which they are received. But she pronounces that they ought to be believed, not because the traditions of the Church assert them, but only because they *may be proved by most certain warrant of Scripture.* Thus, therefore, is the claim of all tradition to be settled. It must be tried by the warrant of Scripture—not Scripture tested by tradition, but tradition tested by Scripture—the Bible only being the ultimate arbiter of faith.

Such is the precise position of our Church. But precisely the reverse is that of the system before us. There, whether we must believe an asserted doctrine depends not in the least upon the question whether *we* can see any glimpse of it in Scripture, but exclusively whether it is taught in the traditions of the Church; the Church, by her traditions, being (as is pretended) not only in possession of a collateral revelation, just as much derived from the apostles, and just as much inspired as that of the written Word, but also herself inspired to be, by means of her traditions, the *authoritative* interpreter of the written and inspired Word. Of Church tradition, it is declared that it is "parallel to Scripture, not derived from it, and fixes the interpretation of disputed texts, not simply by the judgment of the Church, but by authority of that Holy Spirit which inspired the oral teaching itself, of which such tradition is the record." Tradition is described as "another great gift equally from God" with the Bible, and as affording a certainty with regard to high theological doctrines, "which supersedes the necessity of arguing from Scripture against those who oppose them." "The primitive Church has *authority as the legitimate expositor* of Christ's meaning; she acts not from her own discretion, but from Christ and his apostles."

Thus, however this sound of doctrine may be made to seem a little less startling by such modified expressions as that "Scripture is *interpreted* by tradition, tradition *verified* by Scripture," the real meaning is, that, be the office of Scripture in verifying what it may, it is tradition alone that *judges* of the verification, and tradition is the "*authoritative interpreter* of Scripture."

The question is not whether the writings of the fathers shall *help* us in ascertaining the meaning of Scripture, but whether they shall *authoritatively rule* us in the interpretation of Scripture. It is one thing to interpret, another to interpret authoritatively. Whatever does the latter is the rule. Allow the authority of tradition as the rule, under any form, and then, since but a small part of men can judge for themselves what is tradition, or what it teaches, and private judgment would be at least as much confounded amid the works of the fathers as the writings of the apostles, you must have an authoritative interpreter of tradition to decide what are its catholic sources, and what are the catholic verities to be derived therefrom. That interpreter can be found only in the Church, which is therefore pronounced to be infallible. But who shall authoritatively interpret the Church? She cannot speak but by representatives. Where are they? General Councils are no more. The ministry of the Church alone remains to be the *ecclesia docens*, the voice of the body of Christ interpreting the traditions which interpret the Word of God, which tells me what I must do to be saved. The authoritative Rule of Faith in this system, therefore, is really the word of the ministry of the Church as the teaching of the Spirit of God. To this, therefore "*implicit submission*" is required as a duty, a privilege, a happiness. "Nature," they say, "gives sentence against a habit of inquiry." "Happiness is attached to a confiding, unreasoning faith." "Not to be troubled with a doubt of what has been taught us, is the happiest state of mind." "Implicit belief is our duty." "Let us maintain before we have proved."

Such is the substance of the doctrine of this system as to the Rule of Faith. You see, brethren, where the real question lies. It is simply whether we shall be guided, in the infinitely momentous interests of the soul, by the Word of God, or of man. It is whether we shall rest our hopes of salvation on a basis for which our most consoling warrant is that man prescribes it, or whether we shall build upon a rock, elect of God, and encompassed with the assurances of his own written, inspired Word. I beseech you, brethren, take into your minds the full, the boundless importance of this question. No words or thoughts can span the gulf it opens. No bridge of religious communion can unite the parties whom it separates. Beware of being beguiled into an idea that the difference is a mere question as to whether the fathers of one set of centuries should be received as fair representatives of the primitive Church, or whether those of another succession of centuries should be added. Beware of suffering your minds to be shaken out of a right sense of the infinite seriousness of the question by being led to suppose that it has any likeness to that of how far the fathers should be esteemed as valuable *aids* in ascertaining the sense of Scripture. To speak of aid in the interpretation of Scripture is one thing, to speak of *authority* is quite another. We may differ among ourselves, and with brethren of other Churches, as to the amount of the value to be set on the writings of the fathers, as *contributors* to the varied apparatus by which we determine the meaning of the inspired Word. Such difference is not of principle, but of degree only: for all consent that some value, at least, is to be assigned the fathers in that respect. It is a mere difference of more or less, among those whose principle is the same. But when you speak of the fathers as men having *final authority* in interpretation, the question is wholly changed. It is then a matter of fundamental principle. The question of degree may be not only between differing churches of essentially the same Protestant faith, but between different individuals of the same Protestant Church, while all are in the main consistent Protestants. But the question of final authority in the fathers can be only between Protestants and Papists, and such as are drawing at the same broken cisterns with the latter.

"No question," Bishop M'Ilvaine says, "can be *more fundamental* than that of *the Rule of Faith*;" though in the very next line he tells us that the question "lies at *the portal* of the temple." On this head, he continues, i. e., as respects the Rule of Faith, "there is entire disagreement between this system and the Protestant faith of our Church." We do not understand what the bishop means by "the *Protestant faith* of our Church;" and are therefore saved from the painful appearance of contradiction in expressing our belief that the PROTESTANT SYSTEM of our Church is the system which Bishop M'Ilvaine impugns, and is "in entire disagreement" with the popular and extraneous system which Bishop M'Ilvaine advocates.

"The Reformation," says Bishop M'Ilvaine, "was erected on the distinct basis of the *single authority* and *entire sufficiency* of Scripture as a rule in matters of faith." Now if by this be meant that the existing Church is bound to defer to the Holy Scriptures as a rule of SUPREME AUTHORITY and ENTIRE SUFFICIENCY in matters necesary to salvation, the bishop has *no opponent.* Such confessedly is the Protestant system of our Church; such the unanimous teaching of all our divines; and we challenge the production of a passage from any reputable divine in which this doctrine is contradicted. The application of this principle to the three Creeds, the Apostles, the Nicene, and the Athanasian Creed, illustrates the position which the Church took at the time of the Reformation; she declared that they "ought to be thoroughly received and believed *for* they may be proved by most certain warrant of Holy Scripture." So far we can receive Bishop M'Ilvaine's teaching; but when the Bishop goes on to instruct us that our Church requires belief in the articles of the Creed on the ground of Scripture *exclusively*, we must presume to demur. The first article of the Creed is the Being of God; does our Church discard the traditionary proof of this doctrine, and require her members to believe it *only* because it may be proved by Scripture? This instance alone, is sufficient to establish the *principle* that the Protestant system of our Church, which confines her to Scripture for the *matter* of the faith which she requires, does not limit her to Scripture for the *proof* or *ground* of the faith which she requires. Or if this be thought an extreme case as referring to a different kind of tradition from that contemplated by Bishop M'Ilvaine, take another article of the Creed; that (for instance) which teaches that the Son of God is of the same substance with the Father. Our divines have proved that there is an unbroken and universal tradition in favor of this truth, independent of Scripture, and reaching up to the time of the apostles; does our Church discard this traditionary proof, and require her members to believe the doctrine *only* because it may be proved by Scripture? Another article of the Creed is the "Holy Catholic and Apostolic Church;" does our Church require us to doubt the being of the Church Catholic as an existing fact, and to shut out all tradition in favor of her own apostolicity, and believe both points *only* because they can be proved by Scripture? And so of the Resurrection, the Final Judgment, and other articles contained in the Creed, is it for a moment to be supposed that our Church ever did, much more that she continually does, put, or encourage her members to put, these fundamental verities in abeyance, *until* they can be held in logical connexion with the Scripture proofs? Undoubtedly the proofs are in Scripture and accessible to all devout and humble inquirers; but is this proof the only adequate ground of faith? Is it not a fact that the essential articles of the Creed were at first believed and maintained *before* they were committed to Scripture? Is it not a fact that, as a general rule, they have always been believed and maintained *before* they are proved from Scripture? Is not such a habit of belief necessary to all education in the Christian, or indeed in any religion? Have not volumes been written in opposition to infidels, to show that such a habit is congruous to reason, and rendered necessary by the condition of our being? What then are we to think of a Christian Bishop who unites with infidels to weaken and subvert this habit of faith? What of the community that can applaud such teaching?

We make no doubt that Scripture is to the *existing* Church, of *supreme authority* for the proof, and of *entire sufficiency* for the matter of all doctrine which may be required in order to salvation. No man in our Church doubts this; no book, sermon, or tract, coming from any member of our Church, has ever expressed or insinuated a doubt of it. Our Church requires the belief of all doctrine contained in Scripture; she requires, and can require, the belief of no doctrine which is not contained in Scripture; she requires the belief of her doctrine *because* it is contained in Scripture, and *because* it can be proved by Scripture; but our Church does not deprive either herself or her members of the privilege of believing scriptural doctrine on other than scriptural proof. She allows of tradition or historical testimony and universal consent as a ground of belief in the articles of the Creed, sufficient for moral certainty, though not of supreme authority. Here is the point of difference between the Protestant system of our Church, and the antagonist system of Bishop M'Ilvaine and the "religious public" in general. The latter will have it that our Church regards scripture as the "*single authority*," to the exclusion of all other proof; and that "she pronounces," to use the words of Bishop M'Ilvaine, "that they [the Articles of the Creed] ought to be believed, *not* because the traditions of the Church assert them, but *only* because they may be proved by most certain warrant of Scripture;" a passage on which there needs to be no other comment than that the word '*only*' is not found in the Article which Bishop M'Ilvaine quotes.

If our views are right, the Protestant system of our Church requires her members to believe the articles of the Creed, with entire certainty of their truth, *before* they see the proofs of them in Scripture. Not that the doctrines themselves are not contained in Scripture, much less that tradition or historical testimony, or the Church's interpretation is an *exclusive* ground of belief, but because tradition or the Church's teaching is the first in order, and is of itself a sufficient ground of faith, though capable of being *afterwards* verified by the Written Word. The opposite or popular system, which we understand Bishop M'Ilvaine to advocate, leaves no ground for an intelligent faith in any doctrine of Christianity, however fundamental, until the person to whom it is propounded has himself reviewed the scriptural proofs, and passed sentence on their sufficiency. The doctrine of the Trinity, the Atonement, the personality and offices of the Holy Ghost, &c., must all be proved by scriptural arguments before any person, however young or ignorant, may be required to believe them.

While supporting the popular system, Bishop M'Ilvaine seeks to throw discredit on the Protestant system of our Church, sometimes by stating its features in a paradoxical and offensive manner, at others by such quotations from its advocates as we gave a specimen of last week, and at others by such sort of representations as we shall leave Mr. Palmer to describe in a passage to which we are about to introduce the reader. For instance, speaking of the Protestant system of our Church the bishop says: "There, whether we must believe an asserted doctrine depends not in the least upon the question whether *we* can see any glimpse of it in Scripture, but exclusively whether it is taught in the traditions of the Church." True; for the person may be too young, or too ignorant to see the scriptural proof: and to all such the tradition of the Church is a valid ground of intelligent faith. But the bishop from having just before asserted the sufficiency of Scripture, so puts the point as to produce the impression on the minds of his readers, that whether we must believe an asserted doctrine depends not in the least on the question whether it is taught in Scripture, but exclusively whether it is taught in the traditions of the Church; an impression which is utterly false.

But in blaming the Protestant system of our Church for requiring us to believe the first principles of the Christian Faith (for no other "asserted doctrine" is *so* required) whether *we* can see the proofs of them in Scripture or not, Bishop M'Ilvaine implies that the system which he espouses, (and which he says is "in *entire disagreement*" with that of our Church,) does not require of us the belief of the first principles of the Christian Religion unless *we* see the proofs of them in Scripture. This agrees with what the Bishop says about Scripture being (not the *supreme* but) "the *single* authority," and about our being required to believe the Apostles' and Nicene Creed *only* because they may be proved by Scripture. It shows (what one is sorry to think) that the Bishop has chosen his words deliberately, and that he means them to be taken in their strict sense. And what a system for a Christian Bishop, which says in effect, that we must make our children logicians before they can be Christians, and teach them Hermeneutics before they learn their catechism! The system is sheer infidelity, and its advocates are Christians only by a happy inconsistency: they *act* on the very system that they abuse, and confess the sufficiency of tradition at the very time they deny it. Thus Bishop M'Ilvaine while disparaging tradition and insisting that the Apostles' and Nicene Creed ought to be believed *only* because they may be proved from Scripture, declares, in the very same breath, that the Creeds are "*unquestionable*" traditions, nay, *more* unquestionable than the tradition which asserts the Canon of Scripture, and in short, "the *most* unquestionable articles of primitive tradition!" The Bishop is fond of the superlative.

That the advocates of the Protestant system of our Church insist on *implicit belief*, on a *confiding unreasoning faith*, on *maintaining before we have proved*, &c., is all very true, as Bishop M'Ilvaine says. But it is also true, that they insist on this implicit belief, and on maintaining before we have proved, &c., in connexion with the fundamental articles of the Christian faith, such as the Being of GOD, and others contained in the Apostles' Creed; which must be maintained before they are proved, unless we mean to train up a generation of skeptics and infidels. Bishop M'Ilvaine, however, so represents the matter as to produce the impression that they are taught by the advocates of the Protestant system of our Church in connexion with the doctrine of the infallibility of the existing Church, so that implicit belief is required for every thing that is taught by the priest; an impression which is totally false. No man has written more earnestly against the infallibility of the existing Church than Mr. Newman, as any man may be convinced that will read his eloquent "Lectures on the Prophetical Office of the Church viewed relatively to Romanism and popular Protestantism."

In like manner the Bishop says: "The Church, by her traditions, being (as is pretended) not only in possession of a collateral revelation, just as much derived from the apostles, and just as much inspired, as that of the written Word, but also herself inspired to be, by means of her traditions, the *authoritative* interpreter of the written and inspired Word, &c." It is *not* pretended by the advocates of the Protestant system of our Church, that the Church is in possession of a collateral revelation. What they say is, that the Church is in possession of collateral testimonies to the same revelation; the one in Scripture, the other in the continuous profession of the same faith in the Church from the Apostles' time; which last is called tradition.

It is true that our Protestant system regards the Church, *i. e.*, the Universal Church, as "the *authoritative* interpreter" of the written and inspired Word;" but then it teaches us that the interpretation is authoritative only *as an* interpretation. The supreme authority is not the interpretation, but the Law interpreted; and the New Law is contained wholly in the New Testament.

Bishop M'Ilvaine is much shocked that we should "speak of the fathers as men having *final authority* in interpretation." But why? Is submission to an interpretation of the statute as of *final* authority at all inconsistent with the recognition of the *supreme* authority of the statute itself? That the Protestant system of our Church has led all our divines from Cranmer and Jewell down to Mr. Newman and Mr. George Stanley Faber, (united in this,) to appeal to the Primitive Church as the final arbiter in all disputes, especially with Romanists, about the meaning of Scripture, is notorious to every tyro in the Church; so that it does sound passing strange to hear Bishop M'Ilvaine say, as if in echo of the American Bible Society speakers, that "the question of final authority in the fathers can be only between Protestants and Papists, and such as are drawing at the same broken cisterns with the latter."

The treatment which the Protestant system of our Church continually receives from those who have grown up under the shade of the antagonist system, the popular and rationalistic, not to say infidel system, which is advocated by such men as Bishop M'Ilvaine and Mr. Leonard Bacon, is described by Mr. Palmer in terms of severe but merited reproof.

We commend the whole of the passage to our readers:

"The various methods which these men employ in endeavoring to prevent any appeal to the tradition of the Church, may be classed under the following heads:

"1. Systematic misrepresentation.

"We do not appeal in proof of Christian doctrine, to the ancient Christian writers as in any way *infallible.* Our sentiments on this head are well known: they have been repeatedly explained. We hold that the doctrine of any father, however great and learned he may have been, *e. g.* that of Augustine, Athanasius, Ambrose, or Basil, is to be *rejected* in any point where it contradicts Scripture. We consider all these writers as uninspired men, and therefore liable to mistakes and errors like other theologians. Therefore it involves a studied misrepresentation of our meaning and principle, when we are met by assertions and proofs that particular fathers have taught errors in faith or morality; that they were credulous; that their writings are in some points obscure; that their criticisms or interpretations of Scripture are sometimes mistaken; that they invented scholastic doctrines, and were tinged with false philosophy; that the later fathers were better theologians than the earlier; that there are fathers against fathers, and councils against councils on some points. This is all calculated merely to excite prejudice against an appeal to the doctrine of the Church, by misrepresenting our design and principle in making it. Our answer to all these arguments is, that we do not appeal to the fathers as inspired and authoritative writers, but as competent witnesses of the faith held by Christians in their days. If they are not to be trusted in this, they are not to be trusted in their testimony to the facts of Christianity, and the external evidence of revelation is subverted.

"2. Pretended respect for religion.

"Under this head may be classed that mode of argument which rejects any appeal to the doctrine of the Christian Church, under pretence that the word of God alone ought to be the rule of our faith in opposition to the doctrines of man; that the Scripture constitutes a perfect rule of faith, needing nothing else; that it must necessarily be plain in all essential points, and that it is its own interpreter. The *end* of all this pretended reverence for Scripture is, to obtain an unlimited liberty of interpreting it according to our own reason and judgment, even in opposition to the belief of all Christians from the beginning. But in asserting this liberty to all men, it follows inevitably that no particular interpretation of Scripture is necessary to salvation; that Scripture has no divine meaning; that it is *not a revelation.* In short, tradition is thrown aside, under pretence of veneration for the Scripture, in order that men may be enabled to distort, or misinterpret, and to destroy that very Scripture.

"The same may be observed of that pretended zeal for the defence of the reformation, which infidels, Unitarians, and other enemies of the doctrine and discipline of the Church allege as a plea for rejecting all appeal to the doctrines of the universal Church. 'The doctrines of the *reformation*,' they say, 'cannot be defended if this appeal is allowed: *popery* must triumph.' Excellent men! They will maintain the reformation at all hazards: all evidence shall be pronounced worthless if it be opposed to the interests of that sacred cause. But what is the end sought by all this pretended devotion? It is, that every man may be permitted, without any check, to interpret Scripture in such a manner as to *subvert* all the doctrines of the Reformation, whether positive or negative, to prove the reformation itself needless, erroneous, bigoted, equally absurd as the system to which it was opposed, and more inconsistent. I charge these men with the grossest hypocrisy. Never was there a more daring attempt to palm an imposture on the credulous and unthinking, than this effort of deists and heretics to set aside tradition under pretence of zeal for the Reformation. They are the opponents of the Reformation. They are the representatives of those whom the Reformation condemned. They reject its doctrines, they charge it with ignorance, bigotry, intolerance, errors as gross as those of Popery. They have separated from its reformed institutions, as *anti-christian*, and only exist by a perpetual attack upon them. The Reformation has no connexion with these men; its defence belongs exclusively to those who maintain its doctrines, and adhere to its institutions; and they alone are proper judges of the mode of argument suited to its interests.

"3. Statements directly untrue.

"Under this head may be included the palmary argument employed by all sects against any appeal to the tradition of the Church universal, namely, that it was the principle of the Reformation to reject any such appeal; and its principle was, 'the Bible alone is the religion of Protestants.' Nothing can be more untrue than this assertion: the Reformation as a whole acknowledged and appealed to the authority of Catholic tradition, though it denied the infallibility of particular fathers and councils. With equal veracity it is asserted that the Church of England rejects tradition by her sixth article of religion, when it is manifest that her object is simply to maintain the necessity of scriptural proof for articles of faith; while our canons, our ritual, and the whole body of our theologians, have so notoriously upheld the authority of tradition, that it is a subject of unmeasured complaint on the part of those who disbelieve the doctrines of the Church.

"The nature of these various arguments testifies sufficiently that the doctrine of the universal Church is opposed to those who employ them. It could be nothing but a feeling of despair on this point, which could have induced men to resort to perpetual misrepresentation, to false pretences, and to untruths. The employment of these weapons by all sects, in order to prevent any appeal to universal tradition, proves two points. First, as the sole fundamental principle on which they all agree is, the rejection of an appeal to the doctrines of the Church as a check on the interpretation of Scripture, and the assertion of an unlimited right of private interpretation; this principle is the source of all their divisions and contradictions, and therefore must be radically false. Secondly, the doctrine of the universal Church from the beginning must condemn that of all modern sects, in every point in which they differ from our Catholic and Apostolic Churches; and therefore on every such point they are in error, and misinterpret Scripture, and the Church is in the right."—*Palmer. Treatise on the Church, ii. 55—62.*

The Appletons have just published Gresley's "Portrait of an English Churchman," which is very much like that author's other works, plain, simple, easy to be understood, not at all deep, but practical and likely to be useful. It displays the same attachment to the English establishment, the same notions about Church extension, and National Education, and follows the same policy (to us a more than questionable one, to say nothing of higher considerations) of abusing "Romanism" the more violently, the more earnest he waxes for High Church principles. We suppose few will find it more interesting, for being thrown into the story-form, for the machinery is very dull, and the book derives no additional recommendation from it, beyond the convenience of dialogue. The hero of the volume is the "English Churchman," the second son of a baronet, who at length inherits his father's title and property. He becomes acquainted with a young clergyman at the University, with whom he forms a friendship, which continues through life; the clergyman makes a religious man of his friend, and a Churchman, and bids him carry out his principles into active and business life. He becomes a barrister, gets on swimmingly, and marries the clergyman's sister, who is an angel according to the author, and her husband; and finally he gets into parliament where he brings forward a motion, which is carried, in favor of Church Extension; the clergyman is the model of a country parson with an income of 500 pounds and a wife, equally excellent. The whole gives you an idea of something very nice, snug, comfortable and English. This appears to be the general fault of all Mr. Gresley's works; he never can separate a parson from [illegible], and bowers, and fond friends, and even religion and Churchman's life must be connected with literature and education, accomplishments, and Toryism, Christmas dinners, and incomes, and family influence.

But this is only dealing with the circumstantials of the volume, and is therefore unfair to Mr. Gresley, whose design is an excellent one, to show to the laity their duties to the Church of Christ, and give them directions for the formation of a Christian and consistent character, in the midst of an evil world. It is thus, the clergyman addresses his friend:

God will look for much service to be rendered by you to His Church. He has many faithful servants, many "hidden saints," whose prayers, we believe, avert His wrath; *but what the age seems most to demand, is the holy zeal of practical activity, which shall not be ashamed to avow itself.* We want men of nerve and talent, who shall declare themselves servants of the Cross; men who shall no longer be satisfied with remaining on the defensive, but shall be ready to advance to the attack, and stand boldly forward as the sworn opponents of the low, selfish, ungodly spirit of the times. Such a person I believe it is in your power to be—not all at once—but when you arrive at maturer years. Meanwhile lay up in your heart what God demands of you, and begin from this moment to train yourself up to His service. You owe Him much. He has mercifully brought you to a knowledge of His truth, and has weaned you from folly, just at that critical age when the character assumes a fixedness, from which afterwards it is not easily removed. The religious principles, which you now possess, will preserve you from the danger of profligate sin, and from the mean vanities of the world. Only pray, and shun temptation, and you are safe.

This is a tone which we very much like, and which we hope American Churchmen, as well as English will listen to, for the time has certainly fully come, when every religious person is *absolutely bound*, as far as is in his power, to understand his ground, and occupy it firmly, and labor for Christ, (at least indirectly,) lest while he thinks to remain neutral, he be surprised to find himself among his enemies.

The rules which the priest lays down are excellent, and we shall endeavor by some extracts to show the reader the kind of practical advice, which he will find in the volume.

There can be no difference of opinion amongst Christians on one point, namely, that a firm faith—that is, a persuasion of the truths revealed in the blessed Gospel, a sincere acceptance of Christ as our Saviour, and of His laws as our rule of life—is the first principle of religion. But you want to know the means of keeping up this faith, and preserving in your heart this divine principle. To tell you to have faith or love to God, to be godly and pious, you would naturally say, is not enough; any more than it would be enough to tell you that, if you wish to be a good lawyer, you must be able and acute, and have tact and presence of mind. The question is *how* to acquire and cherish and improve these qualities.

My first advice, and that on which I shall dwell in the present letter, is simply this—*to follow the guidance of the Church.*

What this means will be seen, by what follows:

But that which I am most desirous of impressing upon you, as the means of preserving your faith entire, and rendering your journey through life godly and secure, is, that acknowledging as you do the Divine origin and Scriptural character of the Church, you submit yourself to her guidance, as a child submits to its parents. You believe in Christ, and desire to continue in that faith. Well; the Church has arranged a system of ordinances, some derived from the precepts of Christ Himself, and some appointed by her own authority, whereby her children may keep alive the spirit of faith, and walk securely and safely. She treats you as your parents treated you. She tells you of God, and lays the Bible before you as His word. She leads you, as it were, by the hand, within the walls of God's consecrated house; puts into your mouth pious formularies of prayer and praise; bids you listen to her ministers, as they teach you—not their own private interpretation of Scripture, or the dogmas of any sect, but the doctrines of the Christian Church. She leads you day by day, if you will follow her, in a regular course of reading through the inspired word; she appoints a daily service; she spreads for you the table of the Lord. She bids you keep certain fasts and festivals,—some in honor of our Lord, some commemorative of the holy saints. In short, she endeavors continually and systematically to draw your mind to such topics as, if dwelt on, cannot fail to keep up a continual faith in your heart.

There are many persons engaged in professional business, who do not wish to be otherwise than religious, and suppose themselves good members of the Church,—have no decidedly vicious habits or cherished sins, and yet feel that they are sadly destitute of love to God, and that their faith in Christ is a mere historical belief, if it be so much as that. What is the reason of this failure? One principal reason is, that *they neglect the Church's ordinances.* The Church invites them to God's house twice on the Lord's day, whereas they seldom go more than once. The Church directs that the whole of the Lord's day should be kept holy, but they keep holy only two hours of it. The Church invites them monthly to the table of the Lord, but they go only once, or thrice at most, in the year. The Church sets down in her calendar a regular course of Scriptural reading; but they entirely neglect it; if they read serious books at all, it is some intellectual and controversial treatise of the day, instead of the pure and eternal word of God. The Church appoints certain days for fasting and self-denial, and certain other days for the commemoration of martyrs and holy men, but they set all this down as mere relics of popery and superstition. Is not this the general feeling? What we want is a little more—*superstition*, as the world would call it; but as it is in truth, when exercised upon what is revealed in the Bible and taught in the Church,—*genuine faith*,—a childlike submission to God's ordinances, even should we not discern their utility; though in truth their utility is sufficiently evident, in bringing our minds to dwell on holy things.

Again, of partaking of the Communion, the author says excellently:

So, then, the holy sacrament of the Lord's Supper is not a mere pious ceremony, whereby we make, from time to time, profession of our faith; nor is it the consolation only of the sick and dying; nor the pious offering of those who are supposed to have *leisure* for religion; but it is eminently *the bounden duty, the blessed privilege, the refreshment, the consolation, of those who are struggling in the world's tide.* Yes, the more a man is thrown perforce into the current of worldly business, the more he is harrassed by worldly cares, vexed by the contradiction of sinners, shocked by the conversation of the ungodly, just so much the more does it behove him to seek refreshment and spiritual strengthening at the Supper of the Lord. Observe, I am speaking of those who are *forced* by circumstances into the midst of worldly cares, and occupy their business in the stormy waters of life; not those who plunge wilfully into the current of worldly folly. I am supposing a true son of the Church, who is engaged in active life, and with difficulty

snatches (but he *does* snatch) a portion of each day for religion. To such a man I would say, Whenever the opportunity presents itself, receive the holy sacrament. For as the limbs of the laborer, when his strength is tired by wearisome toil, require a more constant refreshment and strengthening, so the spirit, jaded by worldly cares, demands that spiritual sustenance which the holy sacrament is intended to afford; and it is through this divine institution, that he who is made a member of Christ at baptism preserves that mystical union, and receives continual life, as the branch derives its sap from the tree of which it is a member.

He next inculcates the duty of daily private reading the Scriptures, and secret prayers.

While, however, the Churchman pays an unhesitating deference to Scripture as the standard of his faith and practice, he does not sit down and read it, as if it were intended that each of us should make out of it a system of religion for himself,—as if we were isolated and independent beings, at liberty to take up at random whatever opinions we choose. He considers himself as one individual member of a vast society, of which, by God's precept, unity of faith and doctrine is an essential feature. Therefore, in forming his opinion, he is much guided by the decision of the Church universal; and does not, without strong reason, entertain doctrines at variance with her creed. Nay, even if he feels obliged to differ from her doctrines, he does not separate from her communion, unless the subject of their difference involves some vital point. But, in truth, the Churchman whose faith is settled, does not read his Bible so much for interpretation of doctrine, as for instruction in holiness. His turn of mind is not critical, but devotional. He does not care so much to compare the doctrines of different sects, as to compare his own life with the Word of God, and direct it according to his Maker's will.

To the Churchman who feels his real position, prayer is the very nourishment and delight of his soul. Every night and morn, bending lowly on his knees, he supplicates for a continuance of those spiritual blessings, that strengthening and comforting grace, which he has so long been privileged to share.

Humbly does he confess the imperfection of his faith and deeds, in comparison with the mercies which are bestowed upon him. Yet does he often feel with thankfulness, that by the grace of God he is what he is, a member of Christ's body; and that he is becoming daily a worthier son of the Church which Christ by his bloodshedding has redeemed; approaching nearer to that perfect faith and holiness which will be the inheritance of the saints in light.

But the prayers of the Churchman take a higher and more comprehensive range than those of the mere isolated Christian,—if such a Christian can be supposed. Love for the brotherhood, zeal for the body of which he is a member, form a principal subject of his thoughts and aspirations. He looks upon himself as identified with the Church Catholic throughout the world, and especially with that branch of it established here. He knows that the supplications of the faithful are the means of securing those gifts and blessings which Christ's blood hath purchased, and that every fervent prayer is effectual towards the Church's welfare. He dwells, therefore, with faithful earnestness and uplifted heart, on the solemn words of inspiration, when he prays that "in earth even as in heaven, God's name may be hallowed, his kingdom come, his will be done."

What is the kind of character, which these rules will foster, may be gathered from our next extract, which however exaggerated it may appear to some in our day, is very much what has been realized (if it do not fall below their standard) by such men as Robert Nelson, and the hundreds whom he represents, or Sir M. Hale, or even Wilberforce, not to mention those who have gone much higher, though equally engaged in public life, as Bonnell, or again De Renty. We hope this volume will fall into the hands of our laity: we cannot help thinking, many might profit by it.

And now for the extract: Ω

Ridley's was a more hazardous and less peaceful course. Engaged in the duties of a laborious profession,—his mind constantly on the stretch with worldly affairs; and thrown often amongst scenes where religion was little regarded,—where men would have started at the name of Jesus, as if some unwelcome intruder had thrust himself in, (for such, alas! is the too general feeling of the world,) he was yet enabled to keep up a living faith in his heart by strictly following the advice given him by his friend,—namely,

First, to reserve without fail a portion of each day for devotion:—and this in conformity with the directions of the Church.

Secondly, to give the whole of the Lord's day scrupulously to God,—in public worship, private reading and meditation, and deeds of charity.

Thirdly, to present himself, on every opportunity, at the sacrament of the Lord's Supper.

It was mainly through a resolute perseverance in these religious duties, that he learned to walk unhurt in the world's furnace, and escape that ungodliness, and hardness of heart, which too many so bitterly experience; and the fruit of his religion showed itself in a consistent course of uprightness and integrity. So that though living in the world, his soul was above it; not above its interests and requirements, but above the petty intrigues and vanities which render the heart of the worldling miserable here, and still more unfitted for a change.

Now these topics, vitally important as they are, too frequently present themselves to us in a more general way. We hear them brought forward in sermons every Sunday. The preacher, or religious moralist, urges the necessity of piety in the daily affairs of life, speaks of its delights and comforts: and none deny, though few experience, the truth of the assertion. Perhaps the manner in which Christian principle operates on the conduct, may be best illustrated by naming a few instances of its result in Ridley's character; and showing in what way a London barrister may prove himself a good Churchman. The incidents which I am about to name may appear trifling in themselves, yet are they more surely indicative of the presence of true religion, than far greater and more brilliant actions.

When Ridley first took possession of his chambers, he engaged, in accordance with the usual practice, a youth of about fifteen, in the double capacity of clerk and domestic servant. He soon found that the boy had been sadly neglected by his parents, especially as regarded the religious part of his education. And now that God had thrown the poor youth upon his care, he discerned at once that it was his duty, as a Christian master, to train him in the knowledge of his Maker and his Saviour. If left to himself, it was plain that he would remain all his life in the same state of ignorance and irreligion, or rather would grow worse, for in religious matters it is impossible to stand still. Accordingly, with much pains, Ridley instructed his servant in the principles of revealed truth; and took so much interest in his welfare, that when, about a year afterwards, he sent him to the bishop to be confirmed, there was not probably a young person more qualified in point of religious knowledge, nor one who presented himself with a deeper feeling of the solemn importance of the holy ceremony. Nor did Ridley's religious care end even here. Great was his satisfaction when, after his confirmation, the young man requested to be permitted to accompany his master to the holy sacrament of the Lord's Supper. Let careless worldlings smile, and scorners laugh outright, at the picture of the young barrister conducting his clerk to the holy communion; but, a more truly Christian deed could not be described,—a deed which God and His holy angels would more rejoice to witness—a deed productive of more lively and lasting satisfaction to the heart of him who performed it.

Ridley was liberal and charitable as he was pious. Though beginning life with very moderate means,—not at all more than sufficient to maintain his position in society,—he reserved a fixed portion of each year's income for religious and charitable purposes. Every Churchman, he thought, ought to set apart *something* for the honor of God, however small his worldly means might be. His name appeared on the list of many public charities, to the shame of those who had ten times his wealth; and very considerable was the relief which he distributed privately—not with indiscriminate profusion, but often after much personal trouble. And if he was not always able to afford silver and gold, he often gave what was more valuable—his advice. Many were the cases of poor clients, which with diligent care he investigated, entirely without profit or remuneration, except in the conscious satisfaction, which a good deed done on right principles affords.

Another mode in which the young barrister devoted himself to pious and charitable deeds, was by making an offer of his services to the parochial clergyman, who gladly enrolled him as a member of his visiting society, and assigned him a section of one of the poorer districts in his parish; where, with such delegated portion of ministerial authority as a layman might discharge he exerted himself diligently to improve the condition of his humble brethren.

A History of the Protestant Episcopal Church in the City of New York. *By Henry M. Onderdonk, with the approbation and under the supervision of the Bishop of the Diocese.* New York: Onderdonk & Gimbrede, publishers. 1843.

The design of this work, we think, can hardly fail to interest our readers, (especially those who are or have been residents of New York,) and the execution of the first number is such as to deserve their patronage. It opens with the history of Trinity Church, and a description of the monuments now existing, and some curious relics of olden time connected with it; and is embellished with two very accurate and highly finished engravings on steel; the one of the New Trinity, and the other of St. Paul's Chapel. The paper and typography are in the best style of American workmanship. The work will contain a history and engraving of each church in the city. We shall look with interest for each forthcoming number, and especially that which is to contain the description of the noble fabric now erecting on the site of "Old Trinity."

The Appeal to Antiquity. A Sermon preached in St. George's Church, Astoria, L. I., on the Eleventh Sunday after Trinity, 1843. By the Rev. J. W. Brown, M. A., Rector of said Church. Published by the Vestry. New York: D. Appleton & Co.

The Church's Law and the Church's Liberty. A Sermon preached on the 19th Sunday after Trinity, in Calvary Church, New York, by Smith Pyne, A. M., Rector of Calvary Church, New York. James A. Sparks.

The Priesthood in the World. *A Sermon delivered, &c., in St. Paul's Church, Baltimore, on Sunday, 24th September, 1843. By* William Edward Wyatt, D. D., *Rector of St. Paul's Parish, Baltimore.* Knight & Colburn. 1843.

The above are merely a selection from a number of sermons which have been lately sent us bearing more or less directly on topics of recent interest, some of which, our engagements have compelled us to neglect; though we are happy to add, that we have lately made arrangements which will insure a prompt and regular notice of similar favors in future.

Dr. Wyatt is one of the few to whom we may look to steady us in times of excitement. His counsels are not the growth of a moment, but the fruit of matured wisdom; not those of a man who is forming his opinions, or who has been driven to form them to meet some new emergency, but such as have been tested again and again in a ministry which has extended through some of the most eventful periods of our Church's history. The sermon now published bears on questions of recent and yet pending interest; and it is gratifying to observe, how fully and strongly it supports the principles respecting the Priesthood and the Sacraments, which have of late been made, very strangely, an occasion of alarm.

Mr. Brown's name carries less weight, but the matter of his discourse tends to the same end, and serves to rectify some vulgar misapprehensions respecting Romanism and popular Protestantism, and to aid Churchmen in understanding the distinctive character of their Church. We have marked a passage for insertion, and one to which we refer with the more pleasure because it makes a gratifying allusion to the two sermons of Rev. Mr. Cox, Rector of St. John's Church, Troy, which, at the time of their publication, we found it impossible to notice as we wished.

Mr. Pyne's Sermon is the happy, off-hand effort of a clergyman who had no occasion to "define his own position," but was only bent on bringing his hearers into a better "position," than any which "the god of this world," or, (as 'A Presbyter of Connecticut' translates the original,) "the spirit of the age" could give them. It is frank and fearless, and has several passages of considerable point: as for instance:—

"It will be a strange state of things, my brethren, if the right of private judgment and freedom of action should come to be contested, not against the Church, but within it, and by it;—should such a contingency arise, I trust we shall all prove ourselves sound Protestants, protesting against the only Papacy which any man, who knows how to read, has now to fear. The Popery of masses, and genuflexions, and crossings, and relics, and incense, and purgatory, and penances,—ah! it is not this you have to fear, I should insult your understandings, as men are daily insulting them, by saying that it is. The thunders of the Vatican have ceased for ever, and the bolts of excommunication are now forged by other hands: the Papacy you have to fear is nearer to you than Rome. God help us! we live in a strange world, and the oracles of truth and wisdom are issued from singular shrines."

One of these "singular shrines" of "the only Papacy which any man, *who knows how to read*, has now to fear," alluding to another part of Mr. Pyne's sermon, has startled the world with the following comment:

"But the gravest part of this extract is to be found in the distinct declaration that "the MARGINAL READINGS" on the Oxford editions of the Bible, "*are of* EQUAL AUTHORITY *and significance with, the* ORIGINAL TEXT."

"That these "marginal readings" are the work of man, the Rev. Mr. Pyne will not pretend to deny; and we think it would be any thing but rational to suppose, that however correct they may be in their general character, they are not entirely without error. To proclaim, then, from the Pulpit, in a sermon avowedly written for publication, and with the greatest care and attention, that these "marginal readings" which *men* of different characters and different degrees of purity and holiness, thought proper to indite, "*are of equal* AUTHORITY AND SIGNIFICATION *with the original text*,"—that is, with the inspired Word of the Great Jehovah himself, is to our minds, little less than blasphemous: and emanating from one of the laity, would be so considered by every denomination of Christians."

The Delphic Oracle is said to have been discovered by the accident of some goats having been thrown into convulsions by approaching the mouth of the cavern whence its prophetic exhalations proceeded. Who knows but another Delphi may yet be discovered? We have heard already of some *men* whom the prophetic vapor of the Courier has thrown into convulsions, and should not be greatly surprised to hear that it had had an equal influence on *some goats*.

TO THE CLERGY AND CHURCHES OF THE DIOCESE OF NEW YORK.

Brethren,—You are aware that his Excellency, the Governor of this State has appointed Thursday the 14th of December, as the Annual Day of Thanksgiving. I would affectionately remind you of the Canon which requires that on the said day, or on the Sunday next before or next following, there be a collection in every congregation in the Diocese, in aid of the Fund for Aged and Infirm Clergymen. I trust I need not say that every consideration of Christian sympathy, of justice, and of sound feeling, requires that this fund be liberally sustained and constantly increased. It has already been the means of doing much good, that should make glad the hearts of all who have contributed to it; and in a diocese of the extent of ours, the claims upon it may be expected to be constantly increasing. The claims are such as, I trust, may be safely left to that influence over your principles, affections, and views of duty, which is inseparable from the renewing and sanctifying operations of the Holy Ghost on the hearts of the people of God.

Commending you to the blessing of God's providence and grace, I am, dear brethren,

Your affectionate pastor,
Benjamin T Onderdonk,
Bishop of New York.

New York, Nov. 15, 1843.

The letter of Mr. Pound which appears in another column, was inadvertently omitted last week; as also the following notice of the Lectures now delivering at St. John's, Brooklyn:

"Course of Sermons in St. John's Church.

Many intelligent and inquiring persons have expressed a wish to hear a course of sermons on some of the *distinctive principles* of the Church. Those of a like description, formerly delivered in St. John's Church, excited a deep interest, and were eminently useful. To exhibit catholic truth, and not to excite controversy, there will be preached in the same Church, sermons, at seven o'clock, P. M., as follows:

22d Sunday after Trinity, Nov. 12.—The Sacred Scriptures—the Church's distinctive rule of faith.

Rev. Dr. Higbee, Assistant Minister of Trinity Church.

23d Sunday after Trinity, Nov. 19.—The Christian Ministry, the gift of Christ to His Church, in what sense alone responsible to Him?

Rev. Dr. Seabury, Rector of the Church of the Annunciation, N. Y.

24th Sunday after Trinity, Nov. 26.—The Catholic Church, the living and spiritual Body of Christ, He ever present in it.

Rev. Mr. Forbes, Rector of St. Luke's, N. Y.

1st Sunday in Advent, Dec. 3.—The Church in Great Britain and the United States, not a new Church; but the same which has continued with uninterrupted succession since the days of the Apostles.

Professor Ogilby, of the Theological Seminary.

2d Sunday in Advent, Dec. 10.—The sin and danger of refusing the grace herein offered and conveyed to the obedient and believing.

Brooklyn, Nov. 6, 1843."

The first of this Course of Sermons was delivered to a large and attentive congregation, and was heard with great profit and satisfaction. The second will be delivered on Sunday evening next.

Dr. Horne's Mariolatry, edited by Dr. Jarvis, is in press.

Mr. Sparks has in press a letter just received from England, of Mr. Palmer, (author of Treatise on the Church,) in relation to the history of the Tracts for the Times, and the present state of parties in the Church of England. See advertisement.

We have thought so well of the "Letter to a Sincere Inquirer," on our first page, as to advise Mr. Sparks to strike off some extra copies of the present number; which may be had on application at the office.

The work of Mr. Watson from which is taken the sermon on our last page, has been reprinted in Baltimore; where the press is now doing as much for the Church as in any city of the Union.

TO CORRESPONDENTS.

"A Friend to Missions," and "Causidicus," in our next. "Laicus," is on hand. "W. H. W." is received, and also B. W. W.

PREPARATORY EDUCATION OF CANDIDATES.

The Education Committee of the Society for Promoting Religion and Learning in the State of New York, would herewith give notice that they hold as yet unfilled several rights of free tuition in various Colleges and Collegiate Schools in the State and city, also in Washington College, Conn. Application to be made for the same by letter, addressed to the subscriber, from the individual himself, enclosing certificates both from his clergyman and Academic Instructor, testifying to character, talents, attainments, and attachment to the Church.

The above appointments are without present stipend. Their value consists in free tuition, and in having the name of the incumbent entered on the books of the Society as a candidate for a Seminary scholarship on quitting College. John McVickar,

Chairman of Ed. Com., 8 College Green

CALENDAR.

NOVEMBER.

19. Twenty-third Sunday after Trinity.
26. Twenty-fourth Sunday after Trinity. [On this day the Collect, Epistle, and Gospel for the 25th Sunday are to be used.]
30. St. Andrew the Apostle.

DECEMBER.

3. Advent Sunday.
10. Second Sunday in Advent.
17. Third Sunday in Advent.
20. Ember Day.
21. St. Thomas the Apostle.
22. }
23. } Ember Days.
24. Fourth Sunday in Advent.
25. Christmas Day.
26. St. Stephen the Martyr.
27. St. John the Evangelist.
28. The Holy Innocents.
31. Sunday after Christmas.

DIOCESAN RECORD.

BISHOP ONDERDONK'S APPOINTMENTS FOR THE ANNUAL CONFIRMATIONS IN THE CITIES OF NEW YORK AND BROOKLYN.

Advent Sunday, December 3, St. Thomas' Church, *Brooklyn.*

Second Sunday after the Epiphany, January 14, Calvary Church, *New York.*

Fourth Sunday after the Epiphany, January 28, Church of the Annunciation.

Sexagesima Sunday, February 11, Mission Church of St. Matthew.

First Sunday in Lent, February 25, St. Ann's Church, *Brooklyn.*

Second Sunday in Lent, March 3, Church of the Ascension, *New York.*

Third Sunday in Lent, March 10, Church of the Redemption.

Fourth Sunday in Lent, March 17, St. Jude's Church.

Fifth Sunday in Lent, March 24, St. Paul's Chapel.

Sunday next before Easter, March 31, St. John's Chapel, A. M.; St. Bartholomew's Church, P. M.

First Sunday after Easter, April 14, St. Mark's Church.

Third Sunday after Easter, April 28, St. John's Church, *Brooklyn.*

NOTICES.

☞ A Spirit of inquiry being at the present time most clearly manifest in relation to the Protestant Episcopal Church in the United States, it is believed that a course of sermons on the principles by which she has ever been distinguished will be of advantage in directing inquirers to the path of truth. The Church has never departed, nor is she in danger of departing from that middle course in which she always protests against error of every kind.

In accordance with these views a course of sermons will be preached on Sunday evenings, during the ensuing winter in St. Paul's Chapel, and be repeated in St. Clement's Church, in this city. The introductory discourse will be delivered in St. Paul's Chapel on Sunday evening the 26th instant, and in St. Clement's Church on the evening of the first Sunday in Advent, December 3.

Young Men's Church Missionary Society of the City of New York.—The regular monthly meeting of the Board of Managers of this Society will be held in the Sunday school Room of St. Bartholomew's Church, on the evening of TUESDAY, the 21st inst, at half past 7 o'clock, instead of Monday, in consequence of the Anniversary of the New York Bible Society being held on that evening.

George H. Bell,
New York, Nov. 18, 1843. Recording Sec'y.

☞ The Ladies of the Daily Infant School, connected with the Mission Church of the Holy Evangelists, purpose holding a "Ladies' Festival" at Niblo's Saloon, on TUESDAY EVENING, November 21. Their object is to raise funds for the school under their charge. Many of the children are unable to attend during the winter for the want of suitable clothing; and the Managers make this effort with the hope that their Treasury will be so increased as to enable them to provide clothing for some of the most destitute children of the school. As the Board of Managers is composed of ladies from different congregations in the city, they earnestly solicit contributions from members of the several Churches, to aid them in this work. Donations of refreshments, or money to be appropriated for them, will be thankfully received by the following ladies:

Miss S. Battin, Directress, 276 Greenwich street.
Mrs. N. B. Blunt, Sec'y and Treas., 132 Prince st.
Mrs. W. C. Wetmore, Fourth street.
Mrs. Campbell, 81 Warren street.
Mrs. William K. Lathrop, 152 Waverly Place.
Mrs. Freeman, 30 Beach street.
Mrs. Thomas P. Cummings, Sixteenth street,
Mrs. Mines, ———.
Mrs. Bache, ———.
Miss L. Haight, 105 Hudson street.
Miss I. Bleecker, 76 Walker street.
Miss. Barnes, Robinson street.

Tickets can be obtained from the Managers; and also at the Bookstore of Jerome Lott, 156 Fulton.
New York, Nov. 11, 1843.

Fair.—The ladies of *the Mission Church of the Epiphany* propose to hold a Fair for the benefit of said Church, on Wednesday, Thursday, and Friday, the 27th, 28th, and 29th of December.

The aid of their friends is respectfully solicited, in preparing Useful Articles, or Fancy and Ornamental Work. Donations of any kind will be thankfully received. They may be left with Mrs. Lot Jones, 192 Allen street; Mrs. Mead, 133 Suffolk street; Mrs. Hyatt, or Mrs. Hows, 202 East Broadway; Mrs. W. T. Pinkney, 220 Henry street; or Mrs. E. Crawford, 42 Attorney street.
New York, November 4, 1843.

Seamen's Chapel.—Divine Service, according to the rites of the Protestant Episcopal Church, will be held every Sunday morning and afternoon, in the building corner of Pike and South streets, where the Bethel Flag is displayed.

The Seamen of the Port of New York are invited to attend. Morning service, 10½ A. M. Afternoon service, 3 P. M. Nov. 4, 1843.

St. Simon's Chapel.—*German Protestant Episcopal Congregation.*—Divine service in the German language will be held in the Chapel in Houston street, between Ridge and Pitt streets, on Sunday morning, at half past 10 o'clock; and in the evening, at 7 o'clock.

Friends of the Church who understand the German language are most respectfully invited to attend, and solicit the attendance of their German friends.

Sunday school at 9 o'clock, A. M., and half past 1 o'clock, P. M. November 4, 1843.

Church of the Redemption,—*Sixth street near Second Avenue.*—This Church is opened for Divine Service on Sunday evenings, at 7½ o'clock.
New York, November 4, 1843.

Second French Congregation.—Divine worship in French, every Lord's Day, at 10½ A. M., and 7 P. M., in the Chapel situated at the corner of Nassau street and Park Row. Sunday school at 9 A. M., and singing school for children at 3 P. M.

Our American friends are respectfully requested to make this known to their French acquaintances.

C. H. Williamson,
Nov. 4, 1843. 35 Murray street.

ACKNOWLEDGEMENTS.

Domestic Missions.—The Treasurer of the Committee for Domestic Missions, since his report of the 8th inst., has received the following contributions:

Through N R Middleton, Esq, R A in Charleston, collection at the Missionary Lecture, per Rev T C Dupont, $11 06; from Rev Cranmore Wallace, $8 50; Female Working Society of St Michael's, $50; St Philip's, $65 50; Christ ch, Greenville, $10—total from S C, $145 06; from a widow, $2; a friend, $2—per J A Sparks; offerings of St Mark's ch in the Bowery, New York, per Rev Dr Anthon, $34; collection in Calvary ch, New York, per Rev Smith Pyne, $30; for Rock River Mission, Bishop Chase's Diocese, $20. Total, $233 06.

Thomas N. Stanford, Treasurer,
Nov. 15, 1843. 139 Broadway, New York.

Foreign Missions.—The Treasurer of the Foreign Committee acknowledges the receipt of the following sums, since his report of 8th inst:

From a lady of Trinity ch, New Rochelle, N Y, for Africa, $5; Church of the Epiphany, Phil, Rev Dr Tyng, rector, for Africa, $250—viz, from Ladies' Sewing Society of above, $75; second payment for education of Isaac Carmel, $20; for the general purposes of the African including that from Ladies' Society, $230; special as above, $20; from H Trescott, R A, Charleston, S C, from S school of St Michael's ch, per Rev P T Keith, for Africa, $31 25; St Stephen's chapel, monthly missionary lecture, per Rev T C Dupont, $3 68; Bible Class of St Stephen's chapel, for education of Nathaniel Bowen, Africa, $20; St Philip's ch, per Rt Rev Dr Gadsden, for Africa, $30; from the same, for Texas, $30; Christ ch, Greenville, S C, per Rev Mr Dehon, $10; Trinity ch, Newport, per Rev F Vinton, for the education of Gray Gillim, Africa, $20; for education of Maria Whipple Vinton, $20; for education of Margaret Champlin, $20—three children under charge of Rev Mr Payne, Africa—$60; St Mark's ch in the Bowery, New York, per Rev Dr Anthon, monthly offerings, for China, $20; for general purposes, $3 30—$23 30; also a locket for China, left at the store of Stanford and Swords, for Rev Dr Boone's Mission in China, $20. Total, $483 23.

F. S. Winston,
Nov. 15, 1843. Acting Treasurer.

Fund for Aged Infirm Clergymen.—The Treasurer of the Convention since last report, has received the following contributions to the "fund for Aged and Infirm Clergymen," viz:—

From Frederick Prime, Esq, donation, per G G V W, $10. Christ ch, Poughkeepsie, Rev Dr Reed, rector, $18. Total amount, $28.

C. N. S. Rowland, Treasurer
of the Convention of P. E. Church, N. Y.,
Nov. 15, 1843. 55 Water street.

Missionary Committee of the Diocese of New York.—The Treasurer since his report of the 19th October has received the following contributions, viz:—

From Christ ch, Cooperstown, Rev F T Tiffany, rector, $8 84. St Mary's ch, New York, Rev Wm Richmond, rector, $2. Total amount, $10 84.

C. N. S. Rowland, Treasurer,
November 15, 1843. 55 Water street.

IN PRESS, and will be published on Thursday, 23d inst, "The Liturgy in no Danger." A Letter to the author of an article in the "New-Englander," for October, 1843, entitled "The Liturgy of the Protestant Episcopal Church in America."

JAMES A. SPARKS,
Churchman's Bookstore, 109 Nassau street.
Nov. 18, 1843.

A NEW WORK by Rev. William Palmer.—In Press, and will be published in a few days, a Narrative of Events connected with the publication of the Tracts for the Times, with reflections on existing tendencies to Romanism, and on the present duties and prospects of members of the Church. By the Rev. William Palmer, M. A., of Worcester College, Oxford, author of "a Treatise on the Church of Christ," "Letters to Dr. Wiseman," &c. From the Oxford Edition. A pamphlet of about 100 pages.

JAMES A. SPARKS,
Churchman's Bookstore, 109 Nassau street.
Nov. 18, 1843.

Price $4 per hundred.

JUST PUBLISHED six thousand—A HELP TO CATECHISING; for the Use of Clergymen, Schools, and Private Families, by James Beaven, D. D., revised by Henry Anthon, D. D. Price—single copies 6¼ cents; 50 copies $2 50; 100 copies $4.

D. APPLETON & CO., Publishers,
200 Broadway.

D. A. & Co. will shortly publish uniform with the above—A Catechism of the Book of Common Prayer, adapted to the use of families and schools, by the Rev. Alexander Watson, M. A. Nov. 18—2t

JOURNALS OF CONVENTION OF THE DIOCESE OF NEW YORK. Copies of the Journal of the Convention have been put up and forwarded agreeably to the instructions left with the Secretary; and where no instructions were given, have been despatched as follows:

For each City Church, to the house of the rector.

To each Clergyman and Lay Delegate, one copy, by mail.

To each parish not represented in Convention, one copy, by mail.

Packages for the Churches in the City of Brooklyn, will be found at the Church Depository, No. 20 John street, New York—where also is deposited the remainder of the edition. New York, Nov. 17, 1843.

FOR SALE, LOW—Pew No. 80, middle aisle, Christ Church, or exchanged for one in St. Bartholomew's. Apply at 72 William street, up stairs.
Nov. 18, 1843.—1t

RT. REV. BP. ONDERDONK'S ADDRESS.—Just published and for sale, the Address of Bishop Onderdonk, delivered before the late Diocesan Convention. Price 12½ cents. J. A. SPARKS,
Churchman's Bookstore, 109 Nassau street
Nov. 18, 1843.

ENGLISH THEOLOGICAL WORKS.

JUST Imported and for sale by D. APPLETON & CO., 200 Broadway—

A Treatise on the Corruptions of Scripture, Councils, and Fathers, by the Prelates, Pastors, and Pillars of the Church of Rome for the maintenance of Popery, by Thomas James, a new edition, edited by Rev. John E. Cox, M. A., 8vo. $3 50.

The Moderation of the Church of England, by Timothy Fuller, D. D., a new edition, edited by the Rev. Robert Eden, M. A., 8vo. $3 25.

History of the Church of Ireland from the Reformation to the Union of the Churches of England and Ireland in 1801, with a Preliminary Survey of the Papal Usurpation in the 12th Century to the 16th Century, by the Rt. Rev. Bishop Mant, two thick 8vo. volumes. $11.

Sermons on Various Subjects, by Walter F. Hook, D. D., 8vo. $3.

Sermons by Henry E. Manning, A. M, Archdeacon of Chichester, 8vo. $3.

Christ, as Prophet, Priest, and King—being a Medicator of the Church of England, from Theological Novelties, in eight Lectures, by James Garbett, M. A., Professor of Poetry at Oxford, 2 vols. 8vo. $7.

The Choral Service of the United Church of England and Ireland, being an Inquiry into the Liturgical System of the Cathedral and Collegiate Foundations of the Anglican Communion, by the Rev. John Jebb, A. M. 8vo. $4 50.

Te Parallel Histories of Judah and Israel, with copious explanatory notes, by the Rev. M. Geneste, M. A., in 2 vols. large 8vo. $10 00.

Short Sermon for Children on the Catechism and Liturgy, by the Rev. C. A. Johns, B. A. 12mo. $1 25.

D. A. & Co. are constantly receiving all the most important Episcopal publications of Oxford and London. Books imported to order by every steamer, on the most favorable terms.

LECTURES ON THE CATECHISM OF THE PROTESTANT EPISCOPAL CHURCH; With a Discourse on Confirmation. By Thomas Secker, LL. D., late Lord Archbishop of Canterbury. Published from the original manuscripts, by Beilby Portus, D. D., and George Stinton, D. D., his grace's chaplains. First American, from the 14th London edition. 1 vol. royal 12mo.

"The writings of the excellent Archbishop Secker, are voluminous. It is believed, however, that no part of them stands more deservedly high, than his Lectures on the Church Catechism. The numerous editions through which they have passed in England attest the high estimation in which they are held by Episcopalians in that country; while in this, they form one among the number of those works recommended by the House of Bishops for the formation of a Parish Clergyman's Library. Perhaps it will not be going too far to say, there are few, if any works in the English language, which comprise, in the same compass, a better or more practical system of theology."

Five Discourses against Popery: By Thomas Secker, LL. D., late Lord Archbishop of Canterbury. Second American edition. 1 vol. 18mo. Price 5 cts.

"Whoever wishes to see the errors and absurd pretensions of the Church of Rome exposed and refuted in a clear and masterly, but concise manner, and with candor and impartiality, should read the admirable little work of Archbishop Secker. It should indeed be in the hands of every Protestant. Though small, it will be found to contain far more sound and valuable matter, than is to be found in many larger and much more pretending volumes."

Slater's Original Draught of the Primitive Church: In answer to a discourse entitled, "An Inquiry into the Constitution, Discipline, Unity and Worship of the Primitive Church, that flourished within the first three hundred years after Christ." First American edition. 1 vol. royal 12mo. 320 pages, handsomely bound in muslin.

For sale by JAMES A. SPARKS, at the office of the Churchman, and at the Depository of the General Protestant Episcopal Sunday School Union.
November 18—4t

CHURCHMAN'S LIBRARY.

PROSPECTUS.—In an age of such cheap printing it becomes a natural question, Why should the Church derive no benefit? The series of publications now contemplated is designed as a practical reply. While the best books will be selected, original or from the English press, accurately printed, without abridgement or alteration, in a convenient form, with neatness, and good taste, advantage will be taken of some peculiar facilities, to reduce the cost, it is believed, to a lower standard than has heretofore been realized, in works of the same class. At the low price of the work, the success of the enterprise must, of course, depend upon the extent of patronage, and punctuality of payment. The undersigned, who has the approbation of his bishop, and of the Bishop of New York, solicits the encouragement of his fellow Churchmen.

J. R. DUNHAM.

Flemington, N. J.

TERMS OF PUBLICATION.

The work will be issued in Monthly Numbers of 56 octavo pages, on fine paper, at $2 25 per year, payable on delivery of the numbers.

To mail subscribers, the work will be furnished on the following terms:

Single subscriptions, $2. Six copies sent to one address, $10; the money to be enclosed, free of postages, to the publisher.

Clergymen and others wishing well to the work, and desiring to forward the design, can, by securing five subscribers, and enclosing the money, have a copy sent them free of cost.

As postmasters are authorized by law to frank remittances for periodicals, subscribers can avail themselves of the privileges to save postage.

All letters to be post-paid.

The following are amongst the books, which it is proposed to republish:

A History of the English Reformation, by Rev. F. C. Massinberd.

Christian Morals, by Rev. W. Sewell, M. A.

St. Antholm's; or Old Churches and New. By Rev. F. C. Paget.

Bowden's Life and Pontificate of Gregory VII.

Lives of Eminent English Laymen, by Rev. W. H. Teale.

The Great Necessity and Advantage of Public Prayer and Frequent Communion, by Bishop Beveridge.

Manning's Sermons.

Church Clavering; or The School-Master. By Rev. W. Gresley.

Life of Wm. Wilberforce, Abridged, by his Sons.

Travels in the East, by Rev. H. Formby.

The first number for November is now in press, and will speedily appear, containing, in part, the English Reformation, by Rev. F. C. Massingberd.

JAMES A. SPARKS,
109 Nassau-st, Gen. Agent for the city of N. York.
B. F. Taylor, soliciting agent; —— Fisk, do, Brooklyn and Williamsburg; Daniel Little, general agent, Albany, N. Y.; Young & Hart, do, Troy, N. Y.; William Fundy, do, Newburgh, N. Y.

TO PROTESTANT EPISCOPALIANS.

A NEW COLLECTION OF CHURCH MUSIC. The Church Choir: a Collection of Sacred Music: Comprising a great variety of Psalm and Hymn tunes, Anthems and Chants, arranged for the Organ or Piano-Forte, and adapted more particularly to the worship of the Protestant Episcopal Church in the United States. By Joseph Muenscher, Professor of Biblical Literature, in the Theological Seminary of the Protestant Episcopal Church, Gambier, Ohio. In two parts.

Part I.—Contains the Rudiments of Vocal Music, Psalm and Hymn tunes, &c, &c.

Part II.—Contains Anthems, Sentences, Chants, &c.

In the preparation of this collection of Sacred Music, it has been the aim of the editor to furnish churches with as great variety of tunes, composed in different styles, and adapted to the various occasions of public worship, as the limits of the work would permit. The collection, it is believed will be found sufficiently copious for all the ordinary purposes of public and social worship. The Anthems and set pieces have been selected, as will be seen on inspection, with special reference to the Festivals and Fasts of the Episcopal Church.

It will be seen that the pages of the work are enriched with a variety of original compositions, prepared expressly for this collection, and also with pieces from various English authors, not usually met with in this country.

The Church Choir, for the short time in which it has been published, has been very favorably received by Professors and friends of Sacred Music. The following are selected from among numerous notices of it:

"To those who are in want of a new book, we can recommend the Church Choir, very handsomely got up, and well stored with classic Church tunes in their proper identity. We hope that by the introduction of such collections as this, we shall preserve our own good and truly sacred music.—*Christian Witness, Boston.*

An able writer in the same valuable paper, on the importance of selecting suitable Church music says:

"One of the newest collections we have, 'The Church Choir,' by Rev. Mr. Muenscher, is one of the best, so far as I have examined, for the use of the Episcopal Church, and any choir which has a selection to make would do well to take this collection."

"We are glad to see, that the author of the 'Church Choir,' has adapted it to the wants of our Church, by giving a much larger share of music adapted to our service, than it is usual to find in works of this kind. In another respect we believe this work is to be preferred to many of the most popular collections of music; the words set to music, have not been *socinanized*. In one other respect, too, the arrangement of this will be considered by some, as being an advantage over most other collections of Church music; the several parts intended for the Organ and Piano, are written on the staff, as is customary in music for the Piano. It has not, therefore, any figured bass.—*Chronicle of the Church, New Haven, Conn.*

A distinguished professor of music remarks, that "after a careful examination of the 'Church Choir,' I most unhesitatingly pronounce it the best collection of music for the Psalms and Hymns of the Protestant Episcopal Church, which has ever fallen into my hands.

The Chants and Anthems of Part Second are unrivaled in their arrangement and complete melody; and I am happy to say that I have daily risen from either its private or public rehearsal, with no ordinary satisfaction, that a work so greatly needed in the Church, has at length been supplied."

The Church Choir is for sale in New York, by JAMES A. SPARKS; Alexander V. Blake; Swords & Stanford; Saxton & Mills; Mark H. Newman, and at the Depository of the General Protestant Episcopal Sunday School Union; in Albany, by Erastus H. Pease; in Utica, by I. Tiffany; in Cooperstown, by H. & E. Phinney; in Philadelphia, by R. H. S. George, and Thomas, Cowperthwaite & Co.; and by the publisher, Isaac N. Whiting, Columbus, Ohio.
November, 18—4t

RARE AND VALUABLE THEOLOGICAL WORKS.

THE following catalogue of Rare and Valuable Works are on sale for a Clergyman whose pressing wants compel him, reluctantly, to part with them:

Pool's Synopsis, 5 volumes, folio.
Gesenius's Hebrew Lexicon, 2 vols. quarto.
Burkitt's Commentary, 2 vols. quarto.
Saurin's Sermons, 7 vols. "
Stewart & Winar's Greek and Hebrew Grammar, 1 vol. octavo.
Scott's Commentaries, 6 vols.
Bishop Rider on the Bible, 3 vols. folio.
Barrow's Works, 8 vols.
Neal's History of the Puritans.
Lectures on the Destiny of the Jews. London ed.
Horn's Commentary on the Psalms.

JAMES A. SPARKS,
Nov. 11. Churchman's Bookstore, 109 Nassau-st.

THE HISTORY OF A POCKET PRAYER-BOOK, written by itself. New edition. Just received and for sale by

JAMES A. SPARKS,
Nov. 11. Churchman's Bookstore, 109 Nassau st.

REVIVALISM AND THE CHURCH. A Letter to a Reviewer, in reply to several articles in the New Englander. By a Presbyter of Connecticut. Just published and for sale by

JAMES A. SPARKS,
Nov. 11. Churchman's Bookstore, 109 Nassau-st.

☞ CHURCHMAN'S LIBRARY.

MR. BENJAMIN F. TAYLOR, No. 120 Bank street, is the *authorized Soliciting Agent* for the above work in this city, with power to appoint subagents. J. R. DUNHAM.
New York, Nov. 11, 1843.

THE CHURCH'S LAW AND THE CHURCH'S LIBERTY.

A SERMON preached on the 19th Sunday after Trinity, October 22, 1843, in Calvary Church, New York. By the Rev. Smyth Pyne, A. M., Rector of Calvary Church. Just published and for sale by

JAMES A. SPARKS,
Nov. 11. Churchman's Bookstore, 109 Nassau-st.

A TEACHER WANTED.

A COMPETENT Teacher, without family, is wanted in a private family in a healthy part of Virginia. He must be well qualified to teach the English branches, Latin, Greek, &c.; of unexceptionable character, and a Churchman. A German possessing the required qualifications would be preferred.

Inquire of, or address, post paid, the Publisher of the Churchman, at this office. October 28—tf

PEW IN ST. BARTHOLOMEW'S CHURCH.

FOR SALE, Pew 97, Middle Aisle, being the eighth from the Chancel, and one of the most eligibly situated in the Church. Terms moderate. Apply to GEO. C. REED, 2d house in Twentieth street, east of Broadway. November 11—3t$

ST. BARTHOLOMEW'S CHURCH. For sale, Pew No. 2 in the north aisle, fronting the chancel. It will be sold low; or exchanged for a pew in the Church of the Annunciation, or St. John's, or Grace. Apply, or address, No. 70 Merchant's Exchange.
November 4—3t$

ORGAN BUILDING.

THOMAS HALL, (formerly of Philadelphia, and more recently of the firm of Hall & Erben,) *Church and Parlor Organ Builder*, informs his friends and the public, that he is prepared to execute orders for ORGANS of every description, at his manufactory, No. 86 Wooster street, near Spring, at short notice, and at reduced prices.

From the long experience the subscriber has had in the business of Organ building, he flatters himself he can furnish those instruments of a quality at least equal to the productions of any other builders in the United States. Orders for Tuning and Repairing punctually attended to. THOMAS HALL,
No. 80 and 86 Wooster street, near Spring.
October 14—6t$

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BEAUTY AND BANDS.

DOCTRINE AND DISCIPLINE.

ZECHARIAH xi. 7.

And I took unto me two staves: the one I called Beauty, and the other I called Bands, and I fed the flock.

In the chapter in which these words occur, the prophet changes the strain in which he had been indulging in the two previous chapters; and in the place of the glories and triumphs which he had been recounting as hereafter to be achieved by Israel and Judah, in consequence of the recovery of God's favor, he tells of the ruin and destruction which awaited them, as the penalty of their disobedience. He shows that upon them the sun of prosperity would cease to shine with brightness and warmth, because between its rays and themselves they interposed the clouds of their own waywardness and rebellion.

Before their final glorious restoration, an event of a most calamitous nature was to take place,—even the destruction of the city and temple of Jerusalem, which is plainly here foretold, and ascribed to its proper cause, namely, punishment for notorious wickedness.

God's people are here spoken of under a similitude of constant occurrence, not only in the Old, but also in the New Testament, viz., that of a flock; and this flock is represented as being under the guidance of corrupt and unprincipled shepherds, men who were devoid of pity for the helplessness with which they were surrounded; nay, men who so preyed upon those whom their office bound them to feed and protect, that these latter are styled the flock of the slaughter. In the fourth verse we have an instance, by no means uncommon among the prophets, of the typical character of their speeches and actions,—*i. e.*, of their representing in themselves the persons and characters of others. Zechariah is commanded to enact the part of Christ, and become the great and good shepherd to feed this "flock of the slaughter," that flock which their own shepherds destroyed instead of feeding. And after describing, in the most graphic manner, the entire destitution of the people, the gracious office of Messiah (prompted by a consideration of the case of the poor of the flock) is told in the words of the text, where the Redeemer, speaking in prophetic vision by His servant, declares,—"And I took unto me two staves: the one I called Beauty, and the other I called Bands, and I fed the flock." His people being spoken of as a flock, it was fit that He who came to feed them should assume His proper badges of office as their shepherd. The custom of shepherds was to take two rods or staves: one was rounded at the top, that it might not hurt the sheep, and was used for counting them and separating the sound from the diseased; and the other had an iron hook at the end of it, to pull in the stray sheep and hold them fast. And Christ, in His character of the good shepherd, has two staves, to which He assigns appropriate and significant names. "The one I called Beauty," since by it the healthy appearance and comfort of the flock, as also their completeness, was provided for: "and the other I called Bands,"—as meaning that discipline by which provision is made for the recovery of the stray sheep, and for the well-compacted unity of those within the fold. And thus, having these two staves,—His rod and His staff, with which to comfort them,—He feeds the flock; making them to lie down in pastures of tender grass, and leading them beside the waters of comfort.

It is not necessary for my present purpose, that I should prosecute the bearing of this passage, in its primary application, farther; for, although it would be instructive to compare the actual circumstances of the Jews with the prophecy before us, and to learn from its literal fulfilment the sure stedfastness of God's Word; it is my aim, on the present occasion, to connect these words with the flock of God at present, and to show that the Great Shepherd still carries His two staves of Beauty and Bands, in the use of which He provides for the proper care and feeding of the sheep and the lambs of His fold; and that it is only as these two are preserved entire that there is peace, and quietness, and plenty for the people of promise.

By the staff of beauty, I shall suppose that fixed provision for Divine worship, which excludes heresy from infecting the flock; that rounded rod, by which the diseased are separated from the healthy, and the numbers of those who feed in the pastures periodically ascertained: while, by the staff of bands, we must understand those provisions of discipline, by which unity is ensured, and the recovery of those who have wandered provided for.

St. Paul exhorts his son Timothy, in the faith, to hold fast the form of sound words which he had heard of him. Now, from this passage, an argument of no light weight is drawn in favor of the supposition that the Apostles, during the time they remained at Jerusalem after the outpouring of the Holy Spirit, were engaged in agreeing upon some concise statement of Evangelical truth, which should be the groundwork of their appeals to the heathen, among whom they journeyed calling men everywhere to repent. Of settled liturgies, we have very early accounts, and it is not possible to conceive that there could have been any sufficient means for the early converts to reject those who preached another Gospel than that which Paul had declared unto them, unless they were supplied with a symbol, or profession of faith closely resembling in character, if not identical in expression, with that which we now call the Apostles' Creed. Nay, it is improbable that the Apostles delayed the arrangement of a liturgy beyond the necessity arising out of the bountiful harvest of converts reaped after the heaven-sped sermon of St. Peter on the day of Pentecost, for, we read that, having been baptized, those newly added to the Church continued in the Apostles' doctrine and fellowship, *i. e.*, subject to their teaching and guidance; and, in breaking of *the* bread, *i. e.*, of the Eucharist, and in the prayers; for such is the force of the passage in the original, not in prayers only, but in *the* prayers, agreed upon by the Apostles, and offered by them in the name of the assembled worshippers. And there is again allusion to a fixed liturgy in the second chapter of the first Epistle to Timothy, where St. Paul requires Timothy to provide that, in the prayers of the faithful, shall be included supplications and intercessions, and giving of thanks, to be made for all men, for kings and for all that are in authority, that we may lead a quiet and peaceable life in all godliness and honesty. And the same Apostle rubukes the Corinthians for their extemporaneous outbreaks. "How is it then, brethren, that when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation? Let all things be done to edifying." And to the same point is the remonstrance, that the people cannot say Amen, unless they know for what they are to pray; and still more pungently the Apostle urges, "Let all things be done decently and in order." And, that we may not doubt, we have the sanction of our Divine Head in the use of forms,—that we may not doubt that it is He Himself who has taken the staff of beauty in His hand,—we find Him in His own addresses to the Throne of Grace praying, using the same words; and when His disciples besought Him to teach them to pray, as John had taught his disciples, He does not rebuke them, and tell them that, under the Gospel, they would be relieved, by direct inspiration of the Spirit, from such trammels; but He complies with their request, and binds them to the constant and invariable use of the form He gave them, as a necessary part of their devotions. Let us, then, be assured that there is happiness for a people only in proportion as they have a liturgy which is in accordance with the word of God, interpreted by primitive antiquity; a liturgy which shall contain the creeds of the Church, and be associated with such other declarations of the faith as may be called for by the prevalence of any particular error. If Christianity be anything more than a name, if there be anything like truth in the view we are accustomed to take of the divinity of its origin, of the intentions of its Founder with respect to mankind, and of the manner in which He provided for its progress, one conclusion is entirely irresistible;—it is this, that the great truths which form the foundation of the Christian system, that is to say, the respective relations between God, the Mediator, and the world He came to save, in their preceding and future bearings, must have been clearly and fully laid down, as far as they were ever to be known under that revelation, at its very commencement. If, then, the doctrines of Christianity were clearly laid down at its commencement, and, if we have any reason to suppose that they were afterwards sullied and polluted by human inventions, there would seem to be only one method of ascertaining the justice of our suspicions, and of attempting the restoration of the doctrines to their native and genuine form. If the stream has contracted impurities in its course, we must recur to the fountain-head for pure and unsullied water. We must recur for truth and light, first to Scripture,—then, if difficulties or doubts occur as to its interpretation, to those Christian writers who lived at the outset of the Christian system. They knew what was taught by the living voice of the Apostles; they knew, therefore, what is taught in that Scripture wherein the Apostles, though dead, speak with a living voice, and their writings are thus a precious record of Christian doctrine. At the time of the Reformation, this truth was recognised in its fulness by those Bishops of our Church, who re-arranged our Prayer book, and drew up our Thirty-nine Articles, and thus the staff of beauty was carefully preserved in our fold; nay, even the earlier continental reformers recognised its fitness; and, of the dangers which rush in, as with the impetuosity of the mountain flood, when the staff of beauty is broken, and ministers and people alike handed over to the license of their own imaginations, we have a most pertinent illustration in the cold Rationalism which, until very lately, infected the whole of the German Protestants; where we find many of them resigning themselves to religious meditation, and to that fascinating dream of the mystics in all ages,—the notion of an union with God, and an immediate perception of the truths of religion. In truth, the open denial of all value of the reason, is the constant, and, from the very construction of the human mind, the necessary consequence of the reason's asserting her authority out of her own sphere. What has passed in Germany teaches us the positive necessity of a liturgy, with confessions of faith, to which the teachers of religion must give a positive declaration of adherence. Whatever may be said in theory as to the freedom of Protestantism no individual Church can, humanly speaking, exist long, where a contrary practice prevails. The Church of England expressly assumes the exercise of such an authority; and to it we owe, under God, that, while the sects are ever and anon changing, and dwindling away in numbers, or corrupting in doctrines, we hold the faith which has been held from the beginning. By this provision, harmony, an essential element of Beauty, is secured. And let it then be ever our ground of thankfulness to Almighty God, that while, in common with the whole of Christendom, we possess the Sacred Oracles,—while alone give the Staff of Beauty its strength,—we have, as members of the Church of England, also our Book of Common Prayer, in the use of which we are prevented from distorting Scripture, and thus are enabled to benefit by that staff which is only calculated to support when it is rightly used.

We can never sufficiently praise and bless God, for having, in His over-ruling providence, so bestowed the gracious influences of His Holy Spirit on our Reformers, as to enable them to withstand the idle cry of Popery and formalism, which was made against them by the spiritual Pharisees of their day; and thus, while they removed the corrupt additions of the middle ages, they did not destroy, but restored to their just proportions, all that was really primitive and Catholic. The Liturgy of a Church is truly the Great Shepherd's staff of Beauty; for it is the wrought gold clothing with which the king's daughter is arrayed. In the Prayer-book we have provision for leading us into all that pasture, which is the heritage of God's flock. Here we have the prayers of saints, confessors, and martyrs: the sighs and tears of holy men in every age have been wafted up on high, in the language in which we have this day been joining. Thousands upon thousands of the ransomed ones of Christ,—now at rest, awaiting the advent of that day when their bodies shall come forth from their mortal shrouds, to be clothed in the vesture of immortality, in robes of heavenly whiteness,—have threaded their way to the thrones of glory, through the very same courts of grace which it is ours to tread. These have been clothed in the very same armour, on the right hand and the left, which those who have proved it know, to their souls' comfort, to be provided in such rich abundance in the Liturgy of our Church. When the wild torrent of heresy swept over the face of English Christendom, and high Calvinism declined into cold Socinianism, and when over-heated dissension maddened into fierce political aversion to all that is good and ancient,—to what does the English Church owe, under God, so much as to her Book of Common Prayer? From her pulpit a lifeless theology might be, and was propounded: but it pleased God not to break the staff, whose name is Beauty; and the Prayer-book being preserved to us, as a witness for Catholic truth, the excesses of the pulpit were held in check, and its deficiencies in due time supplied. In that book are embodied, in a substantive form, all the Christian verities; and as long as it is kept in its integrity, it will be a standing censure on any attempt to worship God otherwise than in the beauty of holiness. So thoroughly does the Prayer-book echo the language and the teaching of Scripture, that, should any heretic draw near with idols in his heart, bent on offering homage after a whim and conceit of his own, and yet use the soul-stirring strains of our holy prayers and hymns, he will in truth be offering with his lips the worship of Jehovah, though his heart be bent to Rimmon. In this book there are unfailing tests of heresy; so that where it is attended to and complied with, there cannot long be error; and it contains directions for the right use of the several means of grace; proper care is taken for the due reading of God's Word; and the highest office of our religion, the Holy Communion, is solemnized, in its essential particulars, in precisely the same form and language in which the Eucharistic Sacrifice has been ever offered by God's people.

But the Great Shepherd has not only a staff which He called Beauty, but also one which He called Bands, or, as the margin hath it, Binders. We have here a significant allusion to the constitution and exercise of that Divine government, which, in the Jewish Church, resided in a particular family, with Aaron as its head, and in the Christian Church, is handed down in a particular succession of office, originating with the Apostles commissioned for that purpose by their and our Lord. Apart from the discipline administered by those in Apostolic succession, there is no sufficient, no Divine guarantee for unity. I do not say that unity may not be preserved in a society for a time, distinct from the influence of this succession; but such unity is an accident, and not a consequence. A careful examination of the seventeenth chapter of St. John's Gospel, would show that the unity of the Church is made by our Lord dependent upon the unity of the Apostolate, and that this unity is preserved in the Christian Church, by keeping up the direct succession of ministerial office, in the line of her bishops, up to the time of Paul and Peter, who jointly sent Clement, from whom we now derive our authority to minister in holy things. In the possession of this Staff of Bands, is involved all that authority which is imparted in the commission,—Whose soever sins ye remit, they are remitted unto them; and whose so ever sins ye retain, they are retained. That the Church of England conceives that she has with her the staff which the Great Shepherd calls Bands is clear, from her putting these very words into the mouth of her Bishops, when ordaining priests for the work of the Lord's heritage; and every priest of the Church of England is, by the very fact of his ordination, made, as it were, to lay his hands upon this staff, called bands, and to take his share in carrying it; for to him is, in the most solemn form, committed the authority to retain in unity and order those who are within the fold, while it is his province to reclaim the wanderers, and to prescribe the terms upon which they shall be restored to the unity which they have violated, and to the enjoyment of the pastures which they have forsaken. Much has, indeed, been done to diminish the strength and usefulness of this staff, called bands, by the fact that, owing to the Church being established, civil disabilities attach themselves to spiritual censures, and thus the discipline of open penance has grown into disuse, a fact which the compilers of the Prayer-book, in the preface to the Commination Service, mourn, saying, it is much to be wished that it might be restored again. But all this, notwithstanding, is not removed from among us entirely; and although it is not fully exercised, the power to do so is still there, and the rightfulness of so doing is still admitted. We have now seen how it is that a Staff of Beauty as indicating a clear and distinct declaration of faith, to which strict adherence must be required, and a Liturgy which shall practically apply the doctrines of that declaration to men's wants and infirmities, and a Staff of Bands, as indicating a form of government and discipline which shall repress every tendency to carelessness, and every attempt at innovation, and punish and reclaim all wanderers, are the essential characteristics of the Church under the present guidance of her Divine Head. And I have also shown that the Church of England, pure and Apostolical in her descent, and primitive and Catholic in her usages and doctrines, fulfils to her children the office of a shepherd, acting in strict subordination to the Great Bishop and the Shepherd of Souls, the Invisible and glorified Head of the Church Universal,—the Lord Jesus Christ.

It now remains for me to warn you against the fatal error of supposing that soundness in doctrine and discipline, the integrity of the staff called Beauty, and the strength of the staff called Bands, are sufficient for the life and strength of the flock. They are necessary accessories, but they are not enough; and, indeed, when I say that they are necessary, I mean not to deny that the Christian spirit may exist independently of them both. True it is that at the farthest verge of the earth, and remote from every form of every Church, the spirit of Christian hope, and love and joy, may glow in the bosom of the Christian. But that neither alters those principles of human nature, which, as far as we can judge, first induced the Great Founder of Christianity to plant His Church in the precise constitution in which it has been handed down to us, nor lessens our bounden duty of service to this Church. And therefore, speaking generally, we may affirm that a flock is not in the way of health unless the shepherd have his two staves, the one which he calls beauty, and the other bands; but still, let me repeat, these are not enough. It is not said,—"And I took unto me two staves; the one I called Beauty, and the other I called Bands, and *they* fed the flock:"—but,—"And I took unto me two staves, the one I called Beauty and the other I called Bands, and *I* fed the flock." Yes: doctrine and discipline are necessary in showing us what is pasture, and keeping us within the limits wherein it may be found, but it is the Shepherd Himself who must feed us. And I fed the flock; I Jesus the Saviour; I Christ the Anointed; I the Living Bread that came down from heaven, fed the flock.

Remember, brethren, Christ feeds us, not only by leading us in the green pastures, but by being Himself our food. His invitation to us is that, if hungry or athirst we feed on Him, and His promise is, that then we shall never hunger or thirst again. Rest not then, brethren, in your privileges. They are many and great, and so in proportion is your responsibility also great; but privileges do not save, they only entail duties; and duties, if not performed, provoke the Divine displeasure. Privileges, then, are subjects rather for our fear and trembling than our boasting; and will only avail to our final condemnation, if they be not improved to our everlasting well-being. We cannot plead a want of guidance; for duly commissioned ambassadors of the Most High carry the staff which is called Bands; we cannot urge that we know not which are the wells of salvation, nor that we are ignorant how to discern between the waters of life, and the poisoned streams of heresy; for in our Prayer book we have a clear indication that the staff which is called Beauty is not broken. Let us then, seeing how we are guided, and guarded, and cared for, feel that we are weary and heavy laden, and go to the foot of the Saviour's Cross, and there laying down our own weight, and the sin which doth so easily beset us, let us put our necks in His yoke; and bend our backs to His burthen. Let us walk in the ways of the Prayer-book, and submit to the guidance of our pastors; and then we shall find that Christ will feed us. Let us walk in the ways of the Prayer-book. Has she a provision by which we may daily assemble in the House of Prayer, to seek the promise,—Where two or three are gathered together in My name, there am I in the midst of them: let us not neglect the assembling of ourselves together as is the manner of some. Does this same provision involve the hearing of God's pronounced pardon to all who truly repent and unfeignedly believe His Holy Gospel; and shall we disdain such a boon lightly. [illegible] does it further involve the hearing of four chapters and five Psalms (on an average) each day, and shall we, when man is "to live by every word which proceedeth out of the Mouth of God," despise the proffered antidote to the evils of life? Does the Church keep Holy Day—Fast and Festival—and shall we neglect her seasons of special commemoration? Let us not do so, lest we should lose an opportunity of communing with our God. Again, what shall be said for us if we count the blood of the covenant a light and trifling thing, and turn heedlessly away when bidden to the Holy Communion? It is only as Christ feeds us that we have life. He feeds us in His Church, but being in His Church does not feed us. We are fed and healed by looking upon Him, and touching the hem of His garment. In the days of His earthly sojourn, this was an act of the senses,—the sight and the touch pertain to our bodies, but now it is our souls which must look on Him and be healed. Faith and love are the eyes of the soul; through them we drink in spiritual life. But if these be clouded and overcast with sin, no life can be thus drawn in. Repentance alone can remove this veil of sin, and when it is once removed, faith and love perform their proper functions and we are closely united to the Saviour. Be it ours then to watch for His footsteps; and, thankful for the presence of His staves of Beauty and Bands, let us be always remembering that it is He, and not they, which feed us; and let us, therefore, seek Him in every thing and every where; and while we are united to the body of the Church by Ordinances, let us seek a living unity with the soul of the Church, by that faith which is the evidence of things not seen, and by that charity which edifieth, and which is the bond all perfectness and peace.—*Watson's Lectures on the Prayer Book.*

GOLDEN HILL SEMINARY,

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FRENCH AND ENGLISH SCHOOL FOR YOUNG LADIES,

Mrs. S. A. Burr, Principal.

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The School year consists of two sessions, of five months each, commencing on the first of May and November.

The terms for tuition in French and English, with board and washing, are, for the summer session, $85; for the winter session, $90.

Lessons on the Piano, and use of instrument, per session, $25. On the Guitar, and use of instrument, $15. Drawing, $10. Painting in oil, $15. Dancing, at Professor's prices. Latin, and also Italian, Spanish, and German, will be taught at the usual prices, if desired.

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Bills must in all cases, be paid quarterly in advance.

References may be made to the following gentlemen:—

Rev. G. S. Coit, Bridgeport, Ct.; Hon. Andrew T. Judson, Hartford, Con.; Hon. Samuel Ingham, Essex, Conn.

Rt. Rev. Benj. T. Onderdonk, D. D., Rev. William Berrien, D. D., Rev. Edward Y. Higbee, Rev. Antoine Verren, Hon. Benjamin F. Butler, C. V. S. Kane, Esq., New York city.

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Wm. Easton, Esq., Hon. George W. Crabb, Mobile Alabama.
Hon. Levi Woodbury, U. S. Senate. [Sept 23—2m

TRINITY SCHOOL,

No. 76 Varick Street.

REV. WILLIAM MORRIS, RECTOR.

THIS Institution consists of a CLASSICAL and an ENGLISH Department.

In the former, pupils shall go through a thorough course of Classical and English Education.

In the latter, strict attention will be paid to the preparation of young gentlemen for commercial pursuits.

In both departments religious instruction shall be given, both of a general nature, and specially in the doctrines and discipline of the Protestant Episcopal Church.

The Academic Term consists of twelve weeks. Tuition fees payable in advance. No deduction for absence.

History, Elocution, Composition, Astronomy, Philosophy, Chemistry, Mathematics, Orthography, Writing, Arithmetic, Geography, and Grammar	$10 00
Latin and Greek, including the English course,	12 50
French, Spanish, &c., each,	5 00
Stationary,	0 50
Fuel for the season,	1 00

The 1st Term will commence Sept. 1,	and end	Nov. 23.
2d do.	" Nov. 24,	" Feb. 15.
3d do.	" Feb. 16,	" May 9.
4th do.	" May 10,	" July 31.

TRUSTEES.

Right Rev. Benjamin T. Onderdonk, D. D., President; Rev. Thomas Lyell, D. D.; Rev. William Berrian, D. D.; Rev. John McVickar, D. D.; Rev. Samuel Seabury, D. D.; Rev. Joseph H. Price; Rev. Lot Jones; Rev. J. M. Wainwright, D. D.; Rev. T. H. Taylor, D. D.; Rev. B. I. Haight; Rev. E. Y. Higbee, D. D.; Thomas L. Ogden; Benjamin M. Brown; Murray Hoffman; Wm. H. Harison; Abel T. Anderson; John Stearns, M. D.; W. H. Hobart, M. D.; C. N. S. Rowland; Anthony J. Bleecker; John W. Mitchell.

October 21.

COTTAGE GROVE FEMALE SCHOOL,

Poughkeepsie, Dutchess County, N. Y.

MR. AND MRS. J. S. VAN VECHTEN.

THE undersigned having made themselves acquainted with the merits of this School, and having witnessed the results of the system of instruction which is there pursued, are enabled to speak of it as eminently entitled to the public favor. The discipline of the School, the arrangement for regular and wholesome exercise, and the general principles upon which it is conducted, are all calculated to secure an Education in its largest sense—an education which embraces a thorough cultivation of our whole nature, physical, intellectual, and moral. In addition to which, we are happy to say, that the location of the School is singularly pleasant, occupying, as it does, one of the most attractive spots in the village, and affording ample grounds for exercise and recreation in the open air.

NATHANIEL P. TALLMADGE.
PHILIP E. MILLEDOLER, Rector of St. Paul's Church.
HOMER WHEATON, Assistant Minister of Christ Church.

The year is divided into two terms of 22 weeks each. The Winter Term commences on Wednesday, the 25th of October. The annual charge per scholar is $175, payable quarterly in advance. This sum includes all charges for Board, Room, Bed and Bedding, Fuel, Light, and English Tuition.

EXTRA CHARGES.

Washing per term,	$7 50
Music, with use of Piano, per term,	26 00
Languages,	12 00
Drawing and Painting,	10 00

N. B. Scholars may enter the Institution at any time; but must continue to the end of the term in which they enter. No deduction made for absence except in cases of protracted illness.

The New York Observer, and Gospel Messenger, Utica, will copy four times, and send bills to this office for collection. October 21—4t

TRINITY CHURCH CEMETERY,

AT MANHATTANVILLE.

THIS Cemetery is now ready for interments in graves or in vaults. It contains twenty-four acres of land, running from the Tenth Avenue to the Hudson River, and between 153d and 155th streets. The soil is of the best quality for the purpose, and to those who have not seen it, it may be necessary to say that the beauties of the place, and its rural and picturesque scenery, cannot be surpassed. The Tenth Avenue in front of the grounds has been opened, and a dock has been built on the river at the foot of 155th street. That portion of the grounds fronting the Tenth Avenue is intended for more immediate use for graves, vaults, and family burial places; but places for vaults can also be had, (if preferred,) in that portion nearest the river, which is covered with a fine open wood, and parts of it about 170 feet above high water descending gradually to the river.

Applications for interments should be made as early as convenient to Mr. Morison, Sexton, at the Vestry Office, corner of Fulton and Church streets. The prices for graves and for vaults and family burial grounds have been fixed at the lowest rate. For further information, and for the charges attending interments, apply to Mr. Morison as above.

August 12—tf.

ST. THOMAS' HALL, FLUSHING.

THE REV. WM. M. CARMICHAEL, D. D., Rector of St. George's Church, Hempstead, and GERARDUS BEEKMAN DOCHARTY, A. M., Principal of the Hempstead Seminary, having purchased the Institution known as ST. THOMAS' HALL, late the property of Reverend Francis L. Hawks, D. D., would respectfully inform their friends and the public generally, that they will reopen the same for the reception of students, on MONDAY, THE 6TH OF NOVEMBER NEXT, and that they will spare neither pains nor expense to render it in every way worthy of patronage.

Its elegant situation, the pleasantness and salubrity of the village in which it is located; its ready access at all times to the city of New York, are so well known that they need no comment.

For particulars in regard to terms, &c.—reference may be had to either of the Rectors at the Hall, or to the printed circulars, or by applying to any of the following gentlemen:

Rt. Rev. Benj. T. Onderdonk, D. D., New York.
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Rev. Dr. Ogilby, Prof. in the Theological Seminary.
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October 28.

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Also, a large Church Organ, with two sets of keys fourteen Stops, Pedals, Swell, Choir Bass, &c., in elegant white case, of classical design—10 feet wide, 15 feet high.

GEORGE JARDINE, Organ Builder.

May 27—yly

ORGANS.

HENRY ERBEN, No. 172 Centre street, offers for sale the following Organs:

One Gothic cased Organ—8 stops with a swell and pedal bass, dimensions 15 feet high, 7 feet 9 inches wide, 6 feet 10 inches deep.

One Swell Organ of 6 stops, 9 feet 5 inches high, 6 feet wide, and 3 feet 6 inches deep, with a Grecian case.

One Swell Organ, of 6 stops, 10 feet 6 inches high, 6 feet 6 inches wide, and 3 feet 9 inches deep, with a Grecian case.

A second hand Church Organ, 9 feet high, 5 feet 6 inches wide, and 3 feet deep. This Organ will be sold cheap.

A small Parlor Organ.
A second hand Parlor Organ.
The above organs vary in price from $225 to $900.

October 1—tf

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The Organ alluded to in Baltimore, and several smaller ones, is referred to as proof of part of these improvements whereby the Organ is made a far more perfect instrument, and acquires many new and useful features.

H. KNAUFF, No. 167 Vine street, Philadelphia.

October 28—4t$

NEW ENGLISH THEOLOGICAL WORKS,

just received for sale by the Importers, D. APPLETON & CO., 200 Broadway.

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(*List to be continued.*)

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THOMAS C. BUTLER, Agent P. E. Tract Society.

September 9.

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September 9.

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Dec 11—yly

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